



RACHEL WILSON

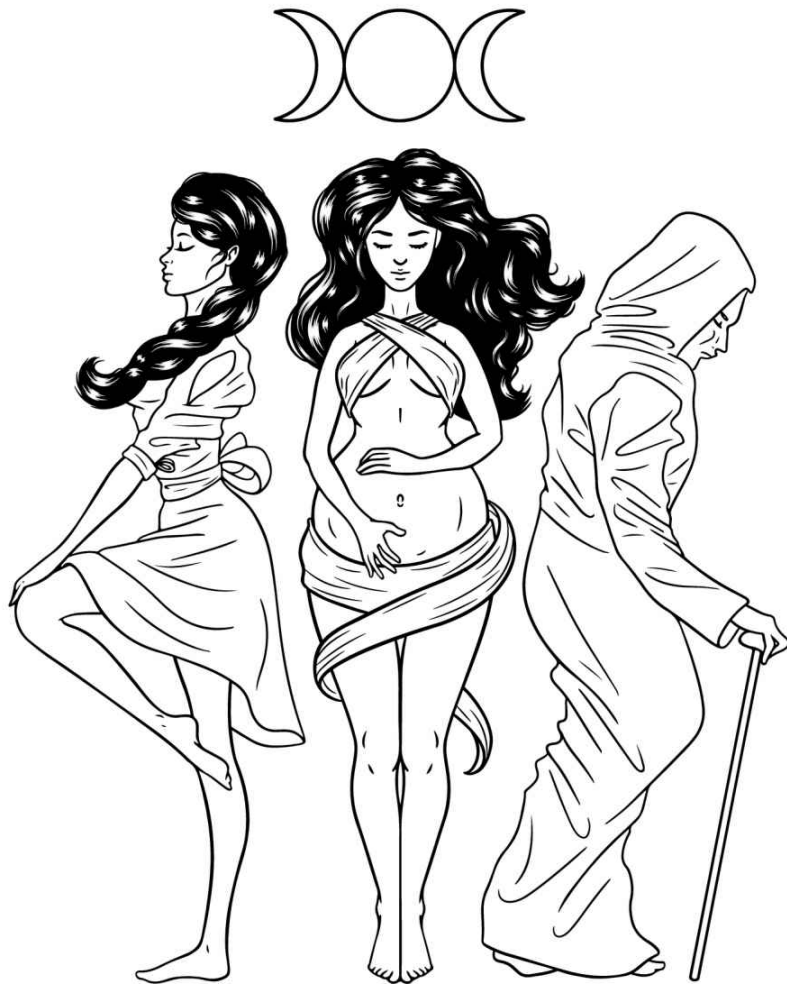
OCCULT FEMINISM:
THE SECRET HISTORY
OF WOMEN'S
LIBERATION

VISIT...

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Occult Feminism: The Secret History of Women's Liberation

By Rachel Wilson



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To Ivy, Jazmine, Scarlet, and Betty- May the Lord Jesus Christ bless you and keep you and all the future generations of women to come from your lineage. May they embrace Biblical womanhood and the beautiful vocation of motherhood, God willing, with grace and rejoicing. The future belongs to those who show up for it.

To my father, for never quitting and always being my dad.

To Grandma Lois, for being the mother I needed when I didn't have one and showing me what the life of a faithful woman looks like.

To Aaron Clarey, thanks for the frank advice, and for convincing me that what I have to say is worthwhile.

To my sweet Jeffrey, I love you and miss you every day.

And to Andrew, without you, this book would not have been possible. One lifetime to love and serve you is not enough. All my love forever and ever.

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Introduction

Feminism in the United States and the western world today is widely regarded as a completely positive, necessary, and logical struggle for equality and justice between the sexes. Feminist ideology and its resulting political movements have been responsible for the most broad, sweeping, and fundamental social changes in human history in a very short span of only about 100 years. It is astonishing to reflect upon the fact that the overall structure and organization of human families, governments, and society at large that were consistent across many thousands of years of civilization all around the world were completely dismantled in less than a century. It's a stunning and fascinating phenomenon when you stop to think about it. There is no other revolutionary social change that compares to the rise of modern feminism and the infinite impact it has had on the way people think, live, and organize society.

Feminist ideology truly changed the framework of how human beings perceive themselves and each other. It has revolutionized everything about human life, redefining what it means to be a man, woman, mother or father; it changed what comes to our minds when we think of leadership, authority, and power. Feminism has indeed transformed our reality in every aspect and dimension you can think of from daily care of our homes and children to how we operate in the workplace or schools. You can see its influence so heavily in all aspects of pop culture and entertainment today that its hard to see the infamous patriarchy without the use of a microscope. Girl power is everywhere- in popular music, the charts are consistently dominated by female singers and rappers whose central subject matter seems to be the power of female sexuality. In 2020, the charts were absolutely dominated by this theme with stars like Cardi B, Megan Thee Stallion, Miley Cyrus, Lady Gaga, Doja Cat, Taylor Swift, Billie Eilish, and Ariana Grande- all of whom are self-proclaimed feminists with very strong messages of female empowerment and sexual liberation dominating their music. In fact, the top earning celebrity of 2020 was a young woman. According to

Forbes magazine, Kylie Jenner made an estimated \$590 million in 2020 alone, out earning male pop stars and athletes by a significant margin with her mega brand which includes a TV show and publicly traded cosmetics company. Kylie earned three and a half times as much as runner-up Kanye West who made \$170 million^[1]. She is notorious for transforming her entire appearance through dozens of cosmetic surgeries, and her tremendous influence has made procedures such as lip injections and fat transfers popular even among middle class American women. In an age where our lives are dominated by screens, and our perception is constantly filtered through social media and entertainment, it's hard to find a portrayal of women that is not defined by feminist sexual liberation, when our grandmothers had no such thing. In just a few generations, life for women, and therefore life for everyone, has changed more than it ever did over the previous two millennia. It's impossible to quantify such an astronomical departure from the rest of human history, but only one century after the passage of the 19th Amendment, a tiny sliver of time in the context of many thousands of years of human history, we can say with certainty that feminism has done more than any other social movement to change every aspect of our lives.

It is almost always simply assumed that these astronomical changes were good. To even question whether inverting the social order of human history in the blink of an eye was actually good for society or for women will result in angry accusations of misogyny and ignorance. It is taboo to ask whether feminism has actually made life better for women. It is simply assumed and insisted upon. To be skeptical of the inherent goodness of feminism is to hate women and wish for their abuse and enslavement. Just try being critical of any aspect of feminism in public or online, and you will be met with fury and outrage, with insults and accusations being hurled your way. This is especially true in academia, where women's studies and gender studies have seen a meteoric rise in popularity. According to the National Center for Education Statistics, the number of women's and gender studies degrees rose by more than 300% from 1990 to 2015. Among the academic elite, feminism is treated as

sacred dogma, and to question the noble struggle for equality between the sexes is treated as heresy. This has alienated some second wave feminists such as Camille Paglia, who said in an interview with Playboy Magazine in 1995, “Feminism has betrayed women, alienated men and women, replaced dialogue with political correctness.^[ii]” Even as a professor at the University of Arts in Philadelphia for over three decades, Paglia has often found herself shunned and scolded for criticizing feminism. This is precisely the kind of dogmatic, conformist thinking Paglia despises, and I feel a sense of comradeship with her on this subject since I have been the subject of hateful, nasty backlash over the years for daring to question feminism as the saving religion of womankind.

The purpose of this book is to examine feminism and the changes of the last century and a half in western culture, and America in particular, in an effort to assess whether these changes have been an overall net positive for women and society, and also to discover the true roots of the feminist movement. I began my research for this book thinking it would mostly be about the powerful elites who financed feminism in the west, and their motivations for doing so, which this book absolutely does cover; but I was astonished by the underlying religious systems that were the true underpinning of the feminist revolution. I had no idea the extent to which esoteric religious beliefs motivated the early feminists, and as I went down a research rabbit hole for almost two years, I discovered that this never changed. Like most people, I thought of feminism as primarily a political movement. I never would have guessed just how much feminism was truly a religious movement, and how deeply the beliefs of early feminists motivated the cause of women’s liberation, nor did I understand that feminism was not whatsoever an organic, grass roots movement, which is always how it is described. In the course of writing this book, I have discovered that all political movements are actually spiritual battles at their foundation. Like most people I assumed, due to a lifetime of feminist propaganda and programming, that feminism arose naturally out of women’s dissatisfaction with their lives prior to the 19th Amendment. Not only is this not true at all,

but the vast majority of women were against suffrage, and the ideals of feminism altogether prior to feminist propaganda being taught in schools and universities, broadcast on TV, and spread through music and movies. Feminism was, in fact, very unpopular among most women in America and the west until the 1960's, as I will demonstrate later.

So, if feminism was not the result of women everywhere demanding liberation from their terribly unhappy and intolerable situation prior to women's lib, then how did it come about? If the average woman was not the main driver of the greatest social revolution in human history, how did such tremendous, sweeping changes prevail? Why upend human civilization and invert what had been the natural order for thousands of years if the very people it was supposed to help did not even want it? In this book, I will share with you the answers I have found to these questions. My hope is that every woman who reads this book will be able to evaluate feminism and its effects on her own life in an honest way, without gaslighting from academics and elites. Women deserve to know the truth about the roots of feminism and the religious belief systems which gave birth to the greatest social revolution of all time, which was supposed to be in our honor, and which we are told we **MUST** uphold for future generations, or else waste the sacrifice and struggle of the women who came before us.

Chapter 1: Origins- Early Ancient Religions, Goddess Worship & Witchcraft

To understand the modern-day political movement we call feminism, we must go back to the beginning. Early pagan religious ideas gave birth to feminism, and it is always out of paganism and the occult that feminist ideas and movements emerge. What is “the occult,” anyway? The word “occult” simply means hidden, but when I refer to “the occult” I am speaking of religious beliefs that claim to have hidden knowledge, or which claim to allow the practitioner to gain this knowledge, power, or god-like personal deification from its practice. This is the reason feminism is born of occult belief, because at its core, feminism seeks to make women gods over men, or at the very least to deify women. The very essence of feminist thought is a worldview where women and men struggle for dominance. This is the Hegelian master-slave dialectic, and it defines the feminist struggle no matter how often feminists want to convince us that it’s about “equality.” Feminism, in various forms, has appeared throughout human history. It is only modern technological advancements, however, that have made it possible for feminism to become the dominant, accepted political ideology governing society as it does now. More on this later, but for now let’s explore the origins of feminism found in the world’s oldest religions.

Goddess worship was once part of many of the world’s oldest religions. You can find elements of goddess worship in Hinduism, Tibetan Buddhism, ancient Egypt, Greece, and Rome, as well as in Jewish mysticism and paganism, among others. These goddess figures represent everything from love, creation, and motherhood to sensuality, war, and death. Goddess worship is seeing a huge revival in accordance with the rise of modern feminism, which is why it’s important to understand where these myths come from, and why women in the west are reviving them in a modern era which normally thinks of such ancient myths as superstitious. Wicca and other forms of witchcraft are the fastest growing religions in the United States^[iii]. This is directly due to many decades of feminist propaganda

demonizing traditional religions such as Islam and Christianity as patriarchal and oppressive toward women. Christianity has been the main target of feminists due to its domination in the west. Most women buy into feminism first, having been taught in public school and university as well as through pop culture that the women who came before them fought a brave grassroots war against the patriarchy. They are told that it is only because of these brave women and all that they sacrificed that you even have the right to speak or put words on paper, therefore you have a duty to carry on this fight.

Christianity is a patriarchal religion, with all things being created by God the Father, rather than some earth mother goddess, which would mean that not only is patriarchy the natural and divine order of the created world, but that feminism is a battle that cannot be won against an omnipotent Heavenly Father. So, feminists need to find a new religion that fits their feminist worldview, and Christianity becomes an enemy and a target of destruction for more serious practitioners of witchcraft. Feminist scholars and intellectuals interested in religious systems that can replace patriarchal Christianity adore ancient goddess worship because, as I'm about to demonstrate, it is rife with vengeful female supernatural beings whose main motivation always seems to be domination of men and male gods. It makes perfect sense that the modern feminists would be drawn to tales of such powerful beings who have been fighting the patriarchy since the dawn of time.

One of the oldest and most perennial goddess figures is the ancient Mesopotamian goddess Inanna, also known as Ishtar, associated with the morning star, or the planet Venus. She was first worshipped in Sumeria, perhaps as early as 4,000 B.C. but she is still worshipped by various religious cults even now. She was worshipped as the goddess of both love (or more accurately, female sexuality) and warfare, and the "Queen of Heaven" in antiquity, but among modern goddess worshippers she seems to be primarily an icon of female sexual power and liberation. Simone de Beauvoir mentions Inanna in her famous book *The Second Sex*, saying that

she represents “the undomesticated, unattached woman.^[iv]” Inanna/Ishtar is also a very important figure in Gardnerian Wicca, with her name appearing several times in Wiccan liturgies, chants, spells, and myths. In an ancient Sumerian poem, the god Enki establishes the order of the world, giving each of the seven deities a domain and certain power. Inanna is unsatisfied with whatever was given to her, and Enki dismisses her. She challenges him to a drinking contest and wins. Enki passes out giving Inanna the opportunity to steal the “mes,” or the rules of civilization. The mes contained all aspects of humanity, and with it in her possession, Inanna is able to gain more power for herself. She was never associated with marriage or motherhood, but instead was often seeking more power, especially over men and gods. She is also notorious for treating her male lovers in a demeaning and sadistic manner, using her sexuality to control and punish them. For this reason, ritual magick performed in her honor often includes BDSM, or a dominatrix/submissive element. Inanna is also generally believed to have no offspring. In the Akkadian Epic of Gilgamesh, Inanna (now Ishtar) asks Gilgamesh to be her lover. He refuses, citing the horrible, sadistic things that Ishtar has done to all her former lovers. She is enraged at his answer and sends the Bull of Heaven to attack him.

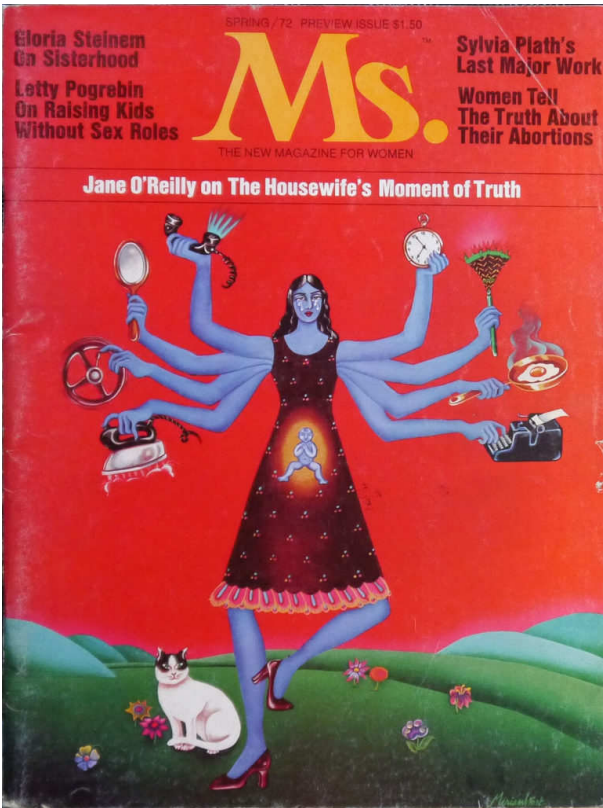
It’s easy to see why such a character would be a hero of modern feminists. There is a striking tendency in modern goddess worship revival to venerate only goddesses who dominate male gods and humans, rather than goddesses who typify motherhood, marriage, or submission to masculine entities. I can think of no other motivation for such strong preference of these often vengeful and violent “girl power” goddesses over submissive maternal ones other than the fact that modern feminism is so pre-occupied with dominating and punishing men and seeking power for women. This is perhaps best illustrated by the legend of Lilith.

The legend of Lilith may have originated in ancient Sumer as well. In fact, one legend of Inanna says that she took a tree from the banks of the Euphrates and took it to her garden to make it into a

throne for herself, but the tree was inhabited by a serpent, a bird, and "Lilit," who many believe was the forerunner to the Jewish folk legend of Lilith. She makes her way into rabbinic Jewish mysticism as early as the first century AD and is mentioned in the Babylonian Talmud and the Zohar. According to the first recorded legend of Lilith contained in the Alphabet of Ben Sira, Lilith was Adam's first wife, made from the earth like he was. She refused to take the sexually submissive position beneath Adam, uttered the secret name of God, and flew into the sky. She went to the Red Sea, where God sent three angels to bring her back to Eden. God said she must return, or else 100 of her children, who are apparently demons, must die every day. Lilith tells the angels to leave her alone, and that she was only created to cause sickness and death in infants. They threatened to drown her in the sea if she refused to return to Adam. Eventually, Lilith makes a deal with the angels that she will spare any infant who is protected by an amulet containing the names of the three angels, and that 100 of her demon children will die each day. Other Jewish mystical traditions say that Lilith is a succubus who rapes men in their sleep, in order to spawn demon children. The Zohar says she is not only the first wife of Adam, but also the wife of Satan. She is known as a demon, and a thief and murderer of babies. In the Middle Ages, Jews would adorn the cribs of infants with amulets containing the names of the three angels to protect the infant from Lilith. The Talmud is said to contain a warning that men should not sleep in a house alone, lest they become her victim. She represents the dark side of the goddess. For this reason, she is a very popular figure in the occult and wicca. She appears in the occult writings of both Gerald Gardner and Aleister Crowley. In modern paganism and

The first cover of Ms. Magazine featuring the goddess Kali. Notice the first issue already includes subjects like abolishing gender roles and normalizing abortion.

witchcraft, she represents female liberation and sexual control, abortion rights, and even vengeance against men.



Another ancient goddess who is venerated among feminists is the Hindu goddess Kali. In fact, she was featured on the very first preview issue of Ms. Magazine in spring of 1972. At first, she seemed to me like a very odd choice for the debut cover of a women's magazine in the early 1970's which was marketed to housewives but considering everything I have learned about the true nature and goals of feminists from this period, she is the perfect choice. Kali is "the dark mother," and the feminine "fullness of time," representing sexuality, creation, death, and destruction. Are you noticing a pattern here yet? She first appears in Hindu religion sometime around 600 A.D. as an angry, bloodthirsty reaper of warriors on a battlefield. She is portrayed as having anywhere from four to ten arms, usually holding swords and severed men's heads. She also wears a garland of severed men's heads around her neck, and a belt of severed human arms around her waist. She takes an intentionally terrifying form, with wild, unruly black hair symbolic of defiance and disobedience of the expectations of men and male gods. Her eyes are wide open and intense. Her skin is midnight blue

or sometimes even black like the night sky, her tongue sticking out far to consume the blood of her enemies in battle, whom she often devours. She is drunk with bloodlust, and her earrings are the corpses of infants. She is often portrayed standing on the chest of her male consort, the god Shiva, who once had to throw himself under her feet, risking his own destruction, in order to snap her out of a murderous rage that threatened to end all life on earth.

From the 13th century to the 19th century, a gang of professional thieves and murderers who worshipped Kali terrorized the subcontinent of India. Known as Thuggees, or Thugs, this is where the English word “thug,” meaning street criminal, originates. Thuggees were fanatical followers of Kali, who performed ritual assassinations in her honor. The Guinness Book of World Records says the Thuggees may be responsible for over 2 million ritual murders, making them one of the most prolific death cults in history. They considered themselves to be the children of Kali, born from her sweat. Some sources say Thuggees believed that their sacrifices to Kali helped protect people from her wrath, which might otherwise destroy all of humanity. They also killed only men, since they were the preferred offering of Kali, and because she would likely be angered by the killing of women.

When the British colonized India, they first discovered Thuggees in 1807 after investigating the mysterious disappearances of travelers. British captain William Henry Sleeman was charged with the great task of ridding India of Thugs, which he accomplished by capturing some of them and using interrogation methods to gain enough information about the secret fraternity to bring it down. The British rock band The Rolling Stones even refer to Thugs in their song “Sympathy for the Devil” in the lyrics “And I laid traps for the troubadours / Who get killed before they reach Bombay.” I find this reference especially interesting since the Rolling Stones have as their logo an open mouth with a tongue protruding from it, just like Kali herself.

Modern day feminists, whether they are involved in occult practices or not, see Kali as an ultimate icon of feminism. Those with

atheistic leanings may just see her as a really badass symbol of woman power because she strikes fear into the hearts of men- even warriors. She is capable of destroying the world with her feminine wrath. What could be cooler than that to a young, rebellious feminist who sees history as a struggle for power between men and women? Women, as beings of intuition and emotion, tend to get drawn into occult practice with great ease. It may start with no religious intention, or even as an interest for a woman who is put off by traditional religion, to start reading about occult figures and icons. Occult practices based in nature worship may seem especially benign to even the staunchest atheist, almost like a general sense of appreciation for nature rather than any sort of mysterious dabbling in the dark arts. This seems to be the most common path for modern feminists to start occult practices. Kali's colorful, enticing mythos is an easy starter for young women trying to feel powerful and in control of their own lives. Folklore says that people with long, pointy tongues may be touched by Kali or called to her and may consider themselves under her protection.

Kali symbolizes liberation and female wrath at any attempt to be tamed by men. Knowing this, I wonder if it is any coincidence that so many famous feminist pop icons such as Miley Cyrus, Cardi B, Katie Perry, and Beyonce are so often seen sticking their tongues out, even on album covers and in huge, televised performances such as award shows and Superbowl Halftime performances, which are so incredibly rich with other occult symbolism.

The now infamous award-winning hip-hop woman-power anthem by Cardi B and Megan Thee Stallion, "WAP," which apparently stands for (pardon the vulgarity) "wet ass pussy," includes so much occult symbolism in the music video and even in the song's promotional photo that I could write a short book on that alone. But for the sake of brevity, I'll just use the promotional photo for the single to demonstrate ancient pagan symbolism being used by feminist pop stars.



1Album cover photo from Cardi B and Megan Thee Stallion's single "WAP"



2Bronze statue of Roman god Janus in Union Square, NY 2016

There is a lot going on in this photo. This looks like an homage to the Roman god Janus, pictured above, or perhaps the twins of Gemini. Even the hair, which is woven together, looks very similar in style to Roman statues. Of course, the tongues are out in reference to Kali. The two women are mirroring each other, which is a very popular occult concept. Mirrors are used in divination, telling the future, or “scrying.” Almost everyone has heard of magic mirrors like the one in the fairy tale “Snow White.” Mirrors have been used in occult magic since ancient Egypt, but mirror images can represent dualism, inversion, or in the case of Janus, seeing the past and the future. Their eyes are closed, which could be a reference to secrets, hidden meanings, or even the god of dreams, Morpheus.

Now, do these pop stars know exactly what it is that they are doing here? It’s hard to say. Some may, others may not. But in case you think all this silly ancient goddess worship stuff is laughable nonsense that you would never take seriously, you must understand that there are a great many people today who DO take it very seriously. Even in an age of technological advancement and scientific skepticism, people still need something to believe in. They still need a system of values and beliefs under which to operate. For radical feminists, some form of pagan witchcraft is a natural fit.

There is an incredible revival of paganism and witchcraft happening in the United States and parts of Europe right now. There is a lot of confusion about what witchcraft is. You might think of bubbling cauldrons, pointy hats, and long robes. While these things are present in modern day witchcraft, it is far more common for practitioners of modern witchcraft to have normal 9 to 5 jobs and look like anyone else who walks down the street. Witchcraft falls into the category of pagan religions, which are part of a larger umbrella of the Occult. In general, practitioners of witchcraft believe in supernatural forces that govern existence, and that these powers can be harnessed or manipulated to project the will of the practitioner into the world. Spells, prayers, invocations, rituals, ceremonies, and chants are the vehicles by which one can project their will and make it manifest in their own life. There are as many flavors of witchcraft as you can imagine, mostly because there is no single, central dogma of witchcraft. Solitary practice is quite common, and while there are temples, groups, and organizations who do practice together, the nature of neo-paganism is not hierarchical and does not lend itself to structure, strict rules, or authority. It is naturally anti-authoritarian, rebellious, non-conforming, and revolutionary. This makes it extremely attractive to young women who have been bombarded all their lives with the idea that the institutions of society are inherently oppressive to women, and that there is power that has been stolen from them that they must reclaim. Online communities for women interested in witchcraft are filled with mostly posts about the feminist political world view and how to reinforce that worldview through ceremonial magick.

No matter where you look in the places where feminists or witches gather, one is never divorced from the other. In fact, one of the largest and most widely practiced branches of Wicca today, called "Dianic Wicca" after the Roman goddess Diana, is a wiccan tradition based on American feminist philosophy. This tradition was founded in the 1970's by an interesting figure named Zsuzsanna Budapest. Born in Hungary in 1940 as Zsuzsanna Mokcsay, she founded the "Susan B. Anthony Coven #1" in 1971 as the High Priestess of the first female -only witches coven in Modern America after emigrating

to the United States and attending the University of Chicago. Later in this book, the University of Chicago will come up again, as it is central to the development of Marxist feminism in the United States. Like many radical feminist separatists of the 60's and 70's, Zsuzsanna (who goes by "Z") married a man and had two children before "realizing" she was a lesbian. She divorced in order to "avoid the duality between men and women" as she puts it. In a 2011 blog post titled "Why am I a Witch?" Z tells us "I saw religion as the highest of politics; still do." Central to her work is the idea that Feminism needs a spiritual dimension, namely witchcraft and goddess worship. Z understands that feminist political ideology can only become powerful enough to reach its end goals if there is a spiritual, ceremonial dimension of faith behind it. Even if you are the kind of person who doesn't believe in that sort of thing, what is much more important is that witchcraft practitioners DO believe it. In fact, all magick is simply a projection of will into reality. If the founder of feminist Wicca says that political feminism and witchcraft go hand in hand, who are we to disagree? While this particular form of goddess worship and witchcraft is new, it is essentially a modern re-hashing of the same pagan goddess worship that has been with us since the beginning of civilization. Feminism is simply the political arm of this ancient religion. With this in mind, let's follow the dark feminine spirit from ancient goddess worship in the cradle of civilization to medieval Europe, where witchcraft meets medieval Christianity.

Chapter 2: Chivalry, Witchcraft, Enlightenment, and the Revolutionary Spirit

I must start this chapter by correcting a mountain of disinformation and misperception about life for women in medieval Europe. This will be par for the course throughout this book. Ever since women's studies became a field of academics in the mid-twentieth century, the history of women has become distorted and re-told completely out of context and even sometimes outright falsified due to the inherent overwhelming bias of academics in that field. No one goes into women's studies unless they are already totally committed to feminist ideology. There would be no reason to do so. Imagine die-hard jihadi Muslims being the ONLY people who studied Christianity and Judaism, and the only ones who wrote texts and academic papers on the Abrahamic religions. Do you think we would get an unbiased, accurate, fact-based interpretation of the history of those religions if that were the case? Of course not. This is the effect that the women's studies has had on what most of us now believe when we think of women in history. Feminists don't even really deny this. Feminist theory even has justification for this fact, because one of the methods of analyzing and teaching women's history allows for this twisting and distorting of facts and contexts with something called "standpoint feminist theory." That's a fancy way of saying that feminists are allowed to interpret facts differently (also known as changing or falsifying them) because in their worldview, or from their standpoint, history did not really happen that way. This is part of post-modern philosophy which rejects objective truth and asserts that each person's experience is the only "truth." So, anyone educated or brought up in popular western culture after about 1970 has been taught a deceptively manipulated and contrived version of what life was like for women prior to the 19th Amendment.

If you were to ask a random sampling of ten people on the street to briefly describe what life was like for women prior women's liberation, they would probably say that women were oppressed, abused, and didn't have any freedom at all. They might say women

could not have careers, own property, or choose their spouse, and that they were trapped in abusive marriages, raped by anyone and everyone including their husbands, and forced to give birth on a continuous basis until they died in childbirth. You might hear that they were not allowed any sort of education, were not allowed to speak publicly, or have any assets. Essentially, a life of slavery, abuse, servitude, and misery is what will be described to you. Rhetoric like this was repeated to me throughout my formative years and reinforced by Hollywood movies. After the attack on the World Trade Center on September 11, 2001, this narrative was further reinforced and inflamed by anti-Islamic rhetoric which flooded the west. You would frequently hear about Islamic barbarians in the middle east and their horrific treatment of women, which would be followed by suggesting that every western woman count her lucky stars that she wasn't born in an Islamic country where she couldn't enjoy the freedom and equality western women do, thanks to feminism. I never questioned it. It was the only narrative I had ever heard. It never occurred to me that much of it was false, and most of the rest of it grossly distorted or twisted to propagandize and promote an agenda.

Since feminists in women's studies programs have commandeered the history of women and how it is taught, the popular view is that women were essentially slaves who had no human rights prior the 1920's. In addition, most people don't understand that the rights of all people have fluctuated throughout history depending on the time and place in which people lived. Feminist academics refuse to acknowledge all the things women could and did do throughout history and the considerable power and influence held by women since the dawn of civilization prior to the last century. The reason for this is their incredibly myopic view of freedom where womanhood is concerned. To a modern feminist, the only dimension of women's lives worth evaluating when it comes to determining their level of autonomy is that of sex and reproduction. If women were not encouraged toward rampant sexual promiscuity and proudly shouting their multiple abortions, everything else about their lives was irrelevant and they were captives of the brutal

patriarchy. For instance, women in ancient Egypt could own property and sign legal contracts. Egypt had multiple female rulers even as far back as 1800 B.C.^[v] Women in ancient Sparta owned significant amounts of land, and ancient Greece had female mathematicians like Theano of Crotona, and female astronomers such as Aglaonike^[vi]. Hypatia was a female mathematician, astronomer, and philosopher who lived in Egypt a few hundred years before Christ. Ancient Persian women could own and inherit property and could hold occupations outside the home including management positions over both male and female workers. Roman women similarly could own property and businesses and obtain divorces. Likewise, in the European Middle Ages, middle-class women owned and ran businesses, and they could own and inherit property if they were single or widowed^[vii]. Married women were seen as one legal entity with their husbands (gasp!), which of course is seen as slavery by modern feminists. Despite instances of women having a good deal of legal and political autonomy and influence throughout history, feminist academics refuse to acknowledge this, and instead invert these facts as evidence of women being treated as inferior if at any time they were not treated as if they were men.

Herein lies the essential underlying flaw of the feminist view on women's rights. None of the things I just mentioned are considered relevant if the women of history were held to any standard of moral sexual conduct whatsoever, or if abortion was not treated as a sacrament. Anything less than this is total misogyny and patriarchal oppression. This view also leads them to completely ignore the fact that women have always had incredible power and influence via their sexuality that men have never enjoyed.

Geneticists say that the modern person has roughly twice as many female ancestors as male ancestors. This is because, throughout history, more women were able to reproduce than men. Men have always had to compete for mates, with only about 40% of all men who have ever lived being successful in passing on their genetic material by reproduction compared to 80% of women. Dr. Roy F. Baumeister, a social psychologist from the University of

Florida explains it this way: “I’m certainly not denying that culture has exploited women, but rather than seeing culture as patriarchy, which is to say a conspiracy by men to exploit women, I think it’s more accurate to understand culture (e.g., a country, a religion) as an abstract system that competes against rival systems — and that uses both men and women, often in different ways, to advance its cause.” To put it another way, women are the choosers. Men compete for status and resources in order to have the best chance at being able to provide for and protect offspring. Even in the case of arranged marriages, only the most successful men are selected for marriage and reproduction. In cases where the female chooses a husband from a pool of suitors, the pressure on men is even more brutal. Women are notoriously far more ruthless and particular in choosing mates than are men. The scientific literature contains a broad range of studies and surveys which establish the fact that a large majority of women are unwilling to date men shorter than they are, with most of those preferring a potential mate be over six feet tall^[viii]. Studies have also found women have lofty standards on how deep a man’s voice should be, how often he can smile, how much hair he must have, and of course, how much money he needs to make in order to find a willing participant in the mating game^[ix].

For women, the requirements are far lower. While physical attractiveness and social status may earn a woman a higher status male with more resources, women historically had to do little more than be physically capable of bearing children in order to do so. Bearing a child may be of little to no value at all according to the modern feminist, but it has been an enormous advantage to the female sex since the dawn of time to be twice as successful at reproduction than men. I could argue that this fact alone swings the overall balance of power in women’s favor throughout history, but if you add to this men’s overwhelming inclination to die just to win the affections of women, I think it’s easy to see just how much of the bigger picture feminism ignores when making assertions that history is a story of intentional plotting by men to control and subjugate women.

A new favorite pastime of feminist academics is to re-write history in order to obscure any other view. An example of this is seen with the Chivalric code of medieval Christian Europe. Since the only interest of feminist academics is to portray the story of humanity as a plot by men to enslave women, they want to destroy any notion of past cultures having any benefit to women whatsoever. This has led to numerous books, articles and speeches in recent years describing chivalry as a wrongly romanticized institution of toxic masculinity. They certainly don't want young girls daydreaming of being courted by heroic knights and treated with honor. Feminists have been famously accused of killing chivalry, so they have no choice but to paint it as a villain that needed to die. But the chivalric code was much more than romantic rules of courtship between knights and ladies. It was a code of honor and rules for battle that held knights to extremely exacting standards of conduct and demanded that one be willing to go bravely to his death rather than violate the code. Chivalry started as a code for the conduct of knights a thousand years ago and evolved over the centuries into a specific code of conduct explained by scholar Leon Gaultier in 1891 as follows:

Thou shalt believe all that the Church teaches and thou shalt observe all its directions.

Thou shalt defend the Church.

Thou shalt respect all weaknesses, and shalt constitute thyself the defender of them.

Thou shalt love the country in which thou wast born.

Thou shalt not [recoil](#) before thine enemy.

Thou shalt make war against the infidel without cessation and without mercy.

Thou shalt perform scrupulously thy feudal duties, if they be not contrary to the laws of God.

Thou shalt never lie, and shalt remain faithful to thy pledged word.

Thou shalt be generous, and give [largesse](#) to everyone.

Thou shalt be everywhere and always the champion of the Right and the Good against Injustice and Evil.

There is intense debate among scholars on the writings of the Middle Ages and their accounts of chivalry and the behavior of

knights, but this code was at least a general cultural idea that helped shape the modern idea of gentlemanly behavior and courtship up until feminism overtook the west. As far as my mention of it here is concerned, you can see that chivalry painted a picture of the ideal man as one who bravely protects all those weaker than himself, even unto death, as a means of preserving the world built around him for the glory of God. It's hard to argue that being expected to sacrifice your very life to protect those who cannot protect themselves from harm- namely women and children- is an exploitation of those same women. This is especially true given the endless invasions of enemy hoards into Europe during this period who frequently did kidnap and enslave conquered women and children. Imagine any code in history that held women to such fixed standards of conduct and required the sacrifice of their very lives in defense of others. Such a code would be considered by feminist academics to be a horrific exploitation of women, but they regard the chivalric code as a doctrine of toxic masculinity. Men are always expendable, it seems. Nobody is arguing that life was a piece of cake for women in the Middle Ages, but that's not because of some campaign by misogynists to exploit and oppress them. Being a man in the Middle Ages was no great privilege either. Again, feminists ignore the fact that under feudal systems the rights of people were not split only along lines of sex and gender. Men were not in possession of rights across the board that were denied to women, and they certainly had duties and responsibilities that they might have traded for the protection women were afforded that men were not. Instead of considering the power dynamic between sexes in proper context, a favorite tactic of female supremacists is to bring up the persecution of witches that occurred during the Middle Ages as a sort of "whataboutism" to combat defense of chivalry, and to perpetuate the myth that simply being female meant brutality at the hands of the patriarchy.

Feminist academia has done a good job of portraying Christian persecution of witchcraft and its practitioners as hysterical, superstitious, ignorant, sadistic hatred of women. Hollywood, with its obvious Jewish influence, has helped perpetuate this anti-Christian,

anti-male bias by producing numerous movies and TV shows portraying witches as mysterious and misunderstood threats to patriarchal power, and the men who persecuted them as fools who were merely scared of female sexuality to such a degree that they became paranoid mass-murderers of women who deviated even slightly from cultural norms.

Author and lecturer Kristen Sollee, a self-proclaimed second-generation witch and feminist, writes and speaks about the persecution of witches throughout history. Sollee is indeed an expert on feminist history, specifically the history of witchcraft. While she is naturally sympathetic to the plight of the witch and views history through the same feminist academic lens I mentioned, even she has some interesting theories as to reasons why witches suffered persecution that may surprise you. You might have heard that midwives were often suspected of witchcraft and put on trial because men of the era were so ignorant and terrified of female sex organs that midwives must be somehow tainted by merely viewing them during childbirth. You might also hear that their practice of herbal medicine or healing was misunderstood by the same ignorant, superstitious men and therefore misconstrued as black magic due to its effectiveness. However, Sollee says that while perhaps that was part of it, midwives were actually persecuted as witches because they were the ones who performed abortion up until the advent of medical abortion, which only began in the mid-twentieth century. Indeed, going back to ancient times, and certainly in the Middle Ages, midwives performed abortion by means of botanical preparations and crude surgical procedures, which was probably the main reason they were targeted. Sollee also writes that during the Middle Ages, pointy hats were worn by Jewish Kabbalists whose rituals were associated with Satanic worship, hence the origin of the pointed witch hat. In her book *Witches, Sluts, Feminists: Conjuring the Sex Positive*, Sollee says that she traced the origin of the witch flying on a broomstick back to the practice of sex magic, and that the broomstick was used as a phallic instrument by female witch covens in sex magic rituals. She says the flying myth comes from transcripts of witch trials that describe witchcraft practitioners rubbing

hallucinogenic ointment on the genitals to facilitate altered states of consciousness and “magical flight.” If you are not familiar with modern practice of witchcraft and occult magic in general, sex magic is widely considered to be the most powerful form of ritual magic, due to the heightened state of emotion experienced during orgasm. For this reason, pagan and satanic magic rituals often involve sex acts. These sex acts would have been regarded as criminal in and of themselves prior to the twentieth century, since they would have included things like homosexuality, orgies, and perhaps even pedophilia or other taboo acts which were illegal.

Witches perform sex magic now, and they did throughout human history. Feminist witch scholars seem to concede that much of what Christians accused witches of was true, it's just that they disagree about it being a reason for persecution. They see it as a religious superstition and injustice. While I agree that there were some bizarre inquisition methods and most definitely wrongful convictions, and that death would be considered an unduly harsh penalty in modern times, things like abortion and sex magic would be obvious violations of law in a Christian monarchy. Therefore, it seems disingenuous at best to frame persecutions of witchcraft practice as superstitious hysteria on the part of knuckle-dragging Christian cavemen, especially given the fact that Christians had not long ago fought to convert Europe from paganism to Christianity. Of course, reflecting on these times through the lens of a feminist, post-modernist enlightenment worldview that sees scientism as rational and religion in general as ignorant foolishness, it is easy to assert that laws against witchcraft were misogynistic in nature. It's also worth noting that, even though the majority of people put on trial as witches were women, somewhere around 10-15% were men. I would argue that the ancient Christian view of such anti-Christian practices was the correct one, and that modern Christians have been conditioned by enlightenment ideas which now permeate the west to view pagan and satanic ritual magic as harmless hippie gardening aesthetics. I can support my argument by citing statistics about the number of Christians in the west who approve of abortion and even have abortions themselves, or the number of Christians who practice

yoga, meditation, and blend other new-age occult practices with Christianity and think nothing of it. Western Christians are sexually liberated as well, with the vast majority engaging in sex outside marriage and having children out of wedlock. These things are so pervasive and obvious that I think it would be repetitive and unnecessary to bore you with statistics. But Christianity before the age of so-called enlightenment rejected these things, so in our present secular age laws against witchcraft are easy to portray as some kind of crazy patriarchal oppression.

What about women who weren't witches? Were they burnt at the stake for merely participating in any traditionally male activity? Were they drowned for leaving the kitchen without a baby on each hip? Well, no. They were not. The first female professional writer of Middle Age Europe was a woman named Christine Di Pizan, born in Italy in 1364. She was raised and lived most of her life in France. She was widowed at the age of 25 when her husband died of the plague, and she began writing romantic ballads for the French royalty to support herself and her three children^[x]. Apparently, not all single working moms were put to death by the Patriarchy even in the 14th century, as your women's studies professor might have you believe. Christine Di Pizan was very well educated by her father, who supported her literary pursuits to the dismay of Christine's mother who thought she should do "women's work" like weaving (the patriarchy wins again!). Di Pizan's ballads about courtly love were a common theme for French troubadours of the era, further proving that romantic ideals of courtship were indeed a part of chivalric culture of Europe at that time. She wrote two best-selling books which are now considered to be masterpieces of early feminist literature and tell stories of women doing strong woman things. One of these, *Book of the City of Ladies*, was written as a response to a tirade against women written by a man. The book was a medieval clap-back, a direct confrontation to what Christine saw as the misogyny of her day. Based on what I had been told by feminists about medieval life for women, I thought surely Christine was hanged for such blasphemy against the patriarchy, or at least

returned to the kitchen and chained to the stove. But to my surprise, she became the darling of the French royals and was commissioned to write pieces on topics including ethics of war, virtue, philosophy, and even an homage to Joan of Arc. She gained fame across Europe, with intellectuals keeping her works in their libraries. She made quite a good living as well. Not even so much as a scandal was made of the first professional female writer defending women with her pen over 600 years ago. Are we to believe that this was some strange exception made by the otherwise brutal and merciless patriarchy? Or is it a clue that maybe things were not quite the way feminists have portrayed them?

Another case of the patriarchy getting lazy about enforcing slavery of women is the case of Mary Wollstonecraft, another darling of feminists. Wollstonecraft was born in England in 1759. Her most famous work, *A Vindication of the Rights of Woman*, was written in 1792, two years after she wrote *Vindication of the Rights of Men*, a rebuttal to Edmund Burke's critique of the French Revolution, which made her famous overnight. Wollstonecraft was indeed a revolutionary herself and hung out in almost exclusively male intellectual circles with other revolutionary thinker of her time including Thomas Payne and William Godwin. She also participated in some scandalous personal relationships, even by today's standards, pursuing a relationship with painter Henry Fuseli who was married. Wollstonecraft even proposed to the married couple that she move in with them, since she felt her love for Henry was platonic and innocent. Mrs. Fuseli was understandably appalled, and Henry broke off the relationship^[xi]. Wollstonecraft went to France to participate in revolutionary activities and was able to escape arrest and beheading unlike many of her male revolutionary counterparts. Wollstonecraft started sleeping with Gilbert Imlay, a fellow intellectual^[xii]. She had one daughter with him out of wedlock, and Imlay left her soon after. She obsessed after him and attempted suicide twice due to his rejections of her. She traveled alone with her daughter and a maid to Scandinavia in attempt to overcome her lovesickness. Eventually, she got over Imlay and married William

Godwin. The couple had a daughter together who would later grow up to be Mary Shelley, but Wollstonecraft died soon after the birth. Wollstonecraft is remembered as a true intellectual of the Enlightenment age, and was travelling Europe unaccompanied, hanging out in men's intellectual circles, and making a living working as a writer. She was also having scandalous affairs and children out of wedlock- again, without receiving much push back, let alone being forced back into the kitchen.

I suppose this is yet another unexplained exception to the rule of keeping all women as domestic slaves at the time. Another explanation, of course, is that there was no vast, inescapable conspiracy by men to keep women down, but that it was more practical and enjoyable for most women to raise children and enjoy working in their homes and communities while the men went to war, engaged in politics, and performed other tasks not yet made possible for women by modern technology. Both Di Pizan and Wollstonecraft wrote about their frustration that most women around them seemed perfectly content to put on pretty dresses and go to parties, sit in sewing circles, or do other "silly" girlish things rather than be intellectuals or engineers. There really is nothing new under the sun. But the Age of Enlightenment was about to change everything. Starting with Wollstonecraft, all modern political movements for women's liberation were tied in with other Enlightenment Revolutionary movements. The ideals of the Enlightenment- progress, tolerance, liberation, revolution, and rebellion against the order of the previous fifteen hundred years or so laid the foundation for women's liberation in the west.

Since its inception two thousand years ago, the influence of the Christian church has always been central to the development of social and political systems from the Middle East and Russia all the way west to the New World. I see the Protestant Reformation as being the first giant wrecking ball to take aim at the previous Christian order of patriarchy by undermining Christianity at its very foundations, and there is a good case to be made that Roman Catholicism opened this Pandora's box when it broke away from the Orthodox Christian church.

Before the Great Schism of 1054 when the Latin West and the Greek East split away from each other, there had always been only one unified Christian Church for a millennium. This unified Christianity dominated both the eastern and western Roman empires as it spread from Jerusalem, Greece and Russia to northern Africa, Spain, and England, and everywhere in between. When the bishop of Rome declared himself supreme over all other bishops and split Christendom in two, it set a precedent for Martin Luther's break away from the Roman Catholic church about 500 years later. The Great Schism is another major event in history of which most Westerners are largely ignorant. When modern westerners discuss feminist history, the focus is usually limited to North America and western Europe- mainly the U.S. and England. The role of Christianity in American feminist history, especially by modern feminist historians, is almost exclusively viewed through a strictly Catholic/Protestant dialectic. However, it is impossible to understand Christianity and its impact on the history of women's liberation without knowing anything about the first millennium of Christianity. To the extent that the Roman papacy and the Reformers moved away from Christian Orthodoxy is the extent to which the idea of God's roles for woman and man in creation are misunderstood by modern Christians. This affects the prism through which we view modern feminism. The Christian church has a vital role in the development of social progress, but The Eastern Church has a separate history from the Western Church after the first millennium, and as such the two did not experience Enlightenment ideas regarding women's roles in society on the same timeline, or in the same way. Papal innovations and changes to a millennium of established Christian Orthodoxy led to what the Reformers saw as corruption and abuse of power by the Roman Catholic Church in Western Europe. We can look to letters between the Greek Orthodox bishop and leaders of the Reformation from that time period to see that the Eastern Orthodox were very sympathetic to the criticisms of the papacy by reformers, but that Western Christianity had already moved far enough away from its Eastern Origins for the bishops of the East to offer support or communion with reformers. Church tradition in Orthodoxy had

remained intact for over 1500 years. Because of this, mutual opposition to the papacy was not enough to unite the Reformers with the Orthodox Church.

Enlightenment ideas of individualism, tolerance, and progress were beginning to manifest within the Protestant Churches creating deep theological divides with Eastern Orthodox Christianity. Central to these differences was the belief of reformers that each individual could interpret religious truth on his own, and congregationalist ideas of each church separately governing its own affairs independent of any sort of hierarchy, free to create its own doctrine, tradition, and worship style. Many Enlightenment interpretations of Christianity resulted in re-emergence of old heresies which had already been condemned by Orthodox Christianity in the first millennium, such as Arianism, Nestorianism, and Universalism, but developed these ideas further by filtering them through enlightenment liberation theology. This application of enlightenment individualism to Christian theology resulted in instantaneous fragmentation of Protestant Christianity. Since each person was now allowed to interpret scripture for himself and reject all previous dogma and tradition, many new churches were formed based around cults of personality. Protestants began to separate into endless fragments from the very start, with Lutherans or Anglicans persecuting and killing Anabaptists, Quakers, and Puritans, who came to the American colonies in search of freedom from such persecution. The most persecuted sects of new Protestant Christianity were the most radically liberal and placed a heavy emphasis on social justice, progress, and tolerance. Radically liberal Protestant women from these sects played a key role in the women's suffrage movement, which was about to open the floodgates of new age occultism in the west and give birth to the re-emergence of witchcraft and goddess worship. The spirit of revolution and rebellion that found its first human host in the first woman, Eve, was about to be unleashed on the world changing it forever.

Chapter 3: American Revolutionary Roots

Most of us learn about the Pilgrims landing on Plymouth Rock in grade school. It's well known that most of the first small settlements in colonial America were comprised of Protestants fleeing religious persecution in England. What is not often talked about in any sort of depth is just how radical some of these groups were. In fact, many of the religious groups that dominated and shaped early colonial America can scarcely be considered Christian except in the loosest sense. We need to know a bit about these groups, how they formed, and what they believed because they shaped the birth of America, and it might surprise you that these radical religious groups were one of the largest driving forces behind early American feminist movements. The Protestant Reformation wasn't simply one event led by Martin Luther, but a series of revolutionary reactions to both Church authority and monarchical authority in Europe. The Radical Reformation was one such movement which held that Christianity had been in a state of Great Apostasy since the time of the conversion of Constantine the Great in 312 A.D. This meant to radical reformers that practically all of Christian history and the entirety of church teaching by both the Orthodox and Catholic churches was invalid, corrupt, and incorrect. These groups included Anabaptists, Pilgrims, Puritans, and Quakers. Anabaptists, so named for their rejection of infant baptism, only baptized those who were old enough to confess their faith and be "born again" into the new radical Anabaptist church. This group splintered again into several sects, including the Mennonites and Amish. Other radical groups that still practiced infant baptism but created equally radical new forms of supposed Christianity were the Puritans and Quakers, also known as The Religious Society of Friends. Quakers rejected ordained ministry in favor of an unpaid, unprofessional "lay ministry" and believed in the "indwelling of the spirit in every individual." Quakers were also the first to make women ministers and give them equal standing in religious affairs. This led to Quaker women being a powerful driving force behind early American feminism and women's

suffrage. The famous Pilgrims of Plymouth Rock were led by William Brewster and William Bradford. Brewster's Pilgrims began in England by rejecting the Anglican Church, which Pilgrims considered to be too similar to Roman Catholicism. They believed the church had to be "purified" of any remaining tradition that resembled the first 1500 years of Christianity in order to become the true church. The Pilgrims were Congregationalists and separatists, meaning they believed each individual church should govern its affairs and beliefs independently, and that they should separate from society at large. They took these ideas to their extreme, going so far as to reject any real formal church at all, instead having a loose body of elders, deacons, and deaconesses- making them one of the first traditions who called themselves Christian to give women such a position. At times, they did not even have a pastor, as this was considered unnecessary, and perhaps even heretical because they so staunchly believed in each individual believer having a separate, autonomous relationship with God apart from anything resembling traditional hierarchical church. They were so opposed to being associated with the idea of a church that the building in which they met to study the Bible was called a "meeting place" or "meetinghouse" and was kept intentionally plain and drab with no iconic religious imagery, not even a cross, as such things were considered idolatry. They believed that anything and everything celebrated by the Christian church for the previous 1600 years was "an invention of man" and therefore invalid at best, and heresy at worst. This included celebrating Christmas or Easter. One Pilgrim pastor, John Robinson, said in his writings "It seems too much for any mortal man to appoint, or make an anniversary memorial" for Christ^[xiii]. The Pilgrims also did not believe in marriage as a Holy Sacrament or even an institution of the church, but rather a civil contract. The Pilgrims also rejected all the sacraments except Baptism and Holy Communion. Another radical sect to emerge from the Reformation and find a home in early America was the Unitarian church, which rejected more core beliefs of Christianity than it embraced- namely the Trinity, divinity of Christ, original sin, infallibility of the Bible, and any requirement for salvation

instead believing that eventually all people will be saved regardless of belief or deed.

Deism is another central idea of The Enlightenment that was embraced by early American colonists, including many of the founders. Most notable perhaps is Thomas Paine, whose book *Age of Reason* is a primary work on deism. Paine was a protégé of Benjamin Franklin, also a deist. He was also a friend of Mary Wollstonecraft, who was a Unitarian and rational theologian. Deism, the idea that a sort of god or creator architect exists but is not personal and does not reveal himself to mankind, whose existence can only be observed using reason and sense data, was so influential among the educated elites who founded the United States, that even though most of them claimed some sort of membership to a variety of Protestant churches, few truly practiced Christianity as a religion. It's more accurate to say that the founders might have come from various mostly radical Protestant sects but were so heavily influenced by deism, rationalism, and Enlightenment thinking that it's hardly worth mentioning, except to note that only the two Catholic founders, Daniel Carroll and Thomas Fitzsimons, could be considered traditional Christians. It's worth noting that several founders were also freemasons. Freemasonry is an occultic fraternal organization which is antithetical to Christianity, even if some members claim otherwise. The founding documents themselves are classical liberal Enlightenment works which laid the foundations for the radical left-wing social justice ideology that has dominated American institutions since the beginning of the twentieth century. American conservatives seem continually stumped at the fact that America's institutions- universities, news media, Hollywood, and civic institutions have only become more and more progressive and liberal over the last several decades. However, this should come as no surprise. Despite present-day claims by many conservatives, the United States was settled and founded by some of the world's most progressive Enlightenment revolutionaries. Orthodox Christianity was still confined mostly to the former Eastern Roman empire at the founding, and even Roman Catholics comprised only 1.2% of the population. Because the colonies were settled mainly by Protestants,

most of the colonies did not even permit Catholics, except Maryland and later Pennsylvania. Early American settlements were mostly started by radical reformers and anti-authoritarian revolutionaries. Because the Protestant Reformation discarded church tradition and accepted Christian theology in favor of individual interpretation of scripture, each new flavor of Protestant religion fragmented into ever more new sects with new beliefs.

This intentional lack of uniform theology and a rejection of formal clergy resulted in American Christianity in the 18th and 19th century being characterized by traveling ministers, street preachers, and charismatic personalities. Historians refer to three or four waves of "Great Awakening," during this period where powerful, charismatic evangelical preaching would captivate large audiences, often in large outdoor gatherings or revivals. This meant that any person with appealing ideas, great oratory skills, and the ability to deeply sway the emotions and passions of the listeners could amass a huge following and start his own church. The Second Great Awakening occurred during the first half of the 19th century, and this is where we really start to see religious reform movements become social reform movements. The Methodist church had circuit riders- travelling ministers who roamed the frontier evangelizing and organizing new congregations. These ministers were common people rather than ordained seminarians. The Baptists held similar revivals and grew rapidly during this time. New theologies emerged from this period that were even more non-conforming and unorthodox than the already radical reform traditions they came from. These included Mormons, Jehovah's Witnesses, Seventh Day Adventists, Millerites, Shakers, and many more. As you might imagine, such an atmosphere produced some pretty bizarre religious cults. Because these new theologies were born out of the Enlightenment revolutionary spirit, they brought massive waves of social reform with them.

The Second Great Awakening, with its massive revival camps and charismatic, cult of personality preachers founding new religions based on each man's personal interpretations of scripture moved

America away from Christianity and into spiritualism and the New Age. In the 1840's alone, more than 80 new cult-like utopian communities were formed. There were as many ideas on how to create the perfect utopian community as there were individual interpretations of the Bible during this time. Common threads were the budding new philosophy of socialism, strange innovative ideas about sexuality, dietary restrictions, division of labor, social justice, and of course feminism. We're taking a detour to crazy town here to examine what happens when you let each individual interpret the Bible and the meaning of Christianity for themselves, so buckle up! It's about to get weird.

In 1831, a young man named John Humphrey Noyes underwent a religious conversion after listening to sermons by an evangelist of The Second Great Awakening. Noyes heard preaching by flamboyant revivalist Charles Grandison Finney, and resolved to join seminary and become a preacher himself. While studying the Bible at Yale Theological Seminary, Noyes became convinced that the second coming of Christ had already occurred in 70 A.D. This meant man was "living in a new age" according to Noyes. At the dismay of his seminary colleagues, Noyes began to believe that man must become free of sin completely to be saved in the new age and had a duty to create heaven on Earth by becoming "perfected." He felt that those who were still waiting for the second coming (practically all other Christians except a very few) were not true Christians. In 1834, Noyes declared himself free of sin, believing that his own will, because it came from God, was therefore divine and perfect. His fellow clergy found this crazy even for the times, and his preaching license was revoked. Noyes moved to Vermont and continued preaching without a license. He married in 1838, and Noyes' wife gave birth to five children in six years, and four of the infants died due to prematurity. Because of this tragedy, Noyes began studying sexual intercourse, and decided to live separately from his wife. Noyes began to develop the theory of male continence, the practice of sexual intercourse without ejaculation, around this time as a means of both preventing pregnancy and developing self-control.

He began a commune who followed his preaching and garnered a small following. Noyes' group began practicing what he called "complex marriage." This was the idea that, in the pursuit of pertaining perfection, the whole community was married to each other. Noyes believed that the Bible did not say there was marriage between one man and one woman in heaven, and since they were creating heaven on earth, there should be no such thing within the community either. Each member of the community was expected to have relations with everyone else, and they did. Noyes is credited with coining the term "free love." Noyes considered it a sin to wish to be in a mutually exclusive relationship, even with the person one was having a child with, because this indicated selfishness and possessiveness. Exclusive relationships were frowned upon, and at least one female member was kicked out of the community for being traditionally married. In addition to practicing free love, Noyes also produced the idea to have older women in the community become "sexual mentors" to the adolescent boys, teaching them to control their seminal release. Noyes said having older women teach this was less likely to result in pregnancy. Likewise, the older men "mentored" the adolescent girls in the same way, often with Noyes choosing the pairings which the commune members were prohibited from refusing. This led to Noyes and several other community members being charged with adultery, which was illegal at the time.

Rather than be jailed, the community fled to Oneida, New York. Noyes' community is referred to as the Oneida Community to this day. Once in Oneida, the community grew over its 30-year existence to just over 300 members. Women of the community were considered equal to the men, and traditional motherhood was rejected completely in favor of communal raising of children. The idea of children belonging to their parents was also frowned upon as selfish and possessive, so at one year, children were weaned and placed under the care of the Children's Department in a separate wing of the commune. The women could have short haircuts and wear bloomers and were allowed to join committees and business meetings. Male continence was also practiced because Noyes believed that women should be spared the "heavy tax on vitality" that

childbirth levied against women. The Oneida community practiced a primitive form of eugenics called “stirpiculture.” Under this system, any members who wished to become parents had to go before a committee and be approved based on their spiritual perfection and morality. The purpose of this was to create the most spiritually pure and physically perfect children.

As the community aged, many of the younger members began to demand traditional marriages, and in 1879, a warrant for Noyes’ arrest was issued on charges of statutory rape. He fled to Canada to avoid jail once again and wrote the community a letter telling them to abandon free love and complex marriage. The commune disbanded, and a small splinter group continued a cutlery manufacturing company of the same name as the Oneida Community that still exists today. Many modern feminist scholars praise Oneida for its groundbreaking feminist practices, despite the fact that it was an extremist religious cult.

George Ripley was a Unitarian minister and transcendentalist who created Brook Farm, another utopian breakaway community. Ripley was a member of the Transcendental Club, an informal gathering of the era’s prominent intellectuals and Unitarians who gave rise to a philosophy that bridged ancient mystery religions and philosophies with budding new age enlightenment ones called transcendentalism. Shortly after graduating from Harvard Divinity school in 1825, Ripley married Sophia Dana. Mrs. Ripley became good friends with Margaret Fuller, author of the book *Women in the Nineteenth Century*. Fuller’s book is considered one of the first major feminist works in America, and both Margaret Fuller and Sophia Ripley joined the Transcendentalist Club.

In 1839, Fuller gave the first of her “Conversations” with Sophia in attendance. These “conversations” were educational discussions for small groups of local women in Boston which were intended to pull them into the intellectual sphere. Fuller was loosely Unitarian and transcendentalist. These two movements were closely related to each other, and both echoed Reformation and Enlightenment ideals of individualism, idealism, and divinity of nature, but took them further believing that society and its institutions corrupted the

individual. Yet, even with their emphasis on individualism, they believed in a concept called the “Over-soul,” first written about by Ralph Waldo Emerson- another member of the Transcendental club. The “Over-soul” is mostly a re-hashing of Neo-Platonic monism- the idea that all individuals are derived from “The One,” and that all souls are one with the universe. There are many versions and forms of this idea in many religions, but traditional Christianity rejects this idea and explicitly names it as heresy. Emerson also took this concept from the ancient Hindu mystery school of Vedanta. The ideas of Unitarianism and transcendentalism have their roots in Neo-Platonism and Hindu mysticism, and the Transcendentalist club intellectualized them and brought them into the East Coast American consciousness. This is why I say Unitarians are not remotely Christian, but firmly occultic. Jesus is viewed by Unitarians as a great teacher, rather than part of the triune God and only savior of mankind, which is the central definition of Christian religion.

Unitarianism, transcendentalism, and later Universalism would merge and become part of the occultic New Age before the end of the 19th century, so we can look at the Transcendental club and its adherents as an infantile form of New Age occultism in early America. Attempts to radically reform Christianity into a personal, individualistic religion apart from the church devolved into the beginnings of New Age occultism within only a couple of centuries. This is par for the course throughout the history of Christianity. Saint Irenaeus produced a crucial work, “Against Heresies,” in 180 AD when Christianity was only a century and a half old. In this foundational writing, Irenaeus dealt with the same several basic heresies that we will see continue to arise from each and every attempt to personalize, re-interpret or “reform” Christianity, and all these result in some form of occultism over time. This is an important distinction to make because so many of these heterodox religious groups in early America attempt to call themselves Christian when they are not and should instead be recognized as occult groups according to the definition I gave in chapter one of this book.

The Transcendentalist Unitarians of the early 1800s were no exception. They attempted to materialize these beliefs by starting Brook Farm in 1841. The Ripleys announced to the Transcendental club that they would be starting this utopian community based on the principles of "industry without drudgery, and true equality without its vulgarity.^[xiv]" As I mentioned, attempts at communal utopian living were very popular in the 1840's, but Brook Farm was the first to be explicitly secular, yet based on spiritual and philosophical ideals. George Ripley was also very much inspired by early socialists like Charles Fourier. You will notice a pattern starting here which combines socialism or communism with New Age spiritualism and egalitarianism or universalism. This is still the case to this day in progressive political movements, where there is always a philosophical and spiritual underpinning of "oneness" whether the individual or group claims to be religious or not. This was the case with Brook Farm, where the transcendentalist form of nature worship manifested as shared farming labor. The hope of the Ripleys and their followers was that by sharing labor, each person would have more time to devote to intellectual and creative pursuits.

The community attempted to make women and men equal, with women working the fields and men helping with domestic chores. Brook Farm was never financially stable, and only lasted about 6 years before being abandoned. Famous intellectuals of the time joined or visited Brook Farm, including Nathaniel Hawthorne, who famously wrote of his miserable experience there. In the same year Brook Farm was founded, Sophia Ripley had just written an essay called "Woman" about the state of the female sex in society. I hate to be harsh, but it sounds like the exact kind of fluffy transcendentalist nonsense you might expect, filled with wistful and embellished nothings about how women should be defined by anything other than devotion to their own husband and family, but should instead chase pie-in-the-sky ideals and be as strong and independent as men. Yawn. Sophia Ripley became disillusioned when Brook Farm failed, and she converted to Catholicism. Her marriage became strained, and she became a nun.

Sophia's good friend and fellow feminist Margaret Fuller never joined Brook Farm but visited regularly. Fuller is much more influential and more important to feminism. Her book *Woman in the Nineteenth Century* is considered not only the first major feminist works in America, but also one that sparked the women's suffrage movement, inspiring the likes of Elizabeth Cady Stanton and Susan B. Anthony. The book was the first to popularize the idea that not only should men withdraw from any attempt to be head of the marriage, but that women should first be as independent and self-sufficient as possible in order to even consider marriage. She argued that this was the only way a marriage could promote the equality of both man and woman, and that women's education was essential to her independence. This idea is immensely popular in present-day America, with more women attending college than men, and women holding the majority of college debt as well. The book also espoused the New Age transcendental idea that man must become an "elevated being" in order to rightfully inherit the Earth and cannot do so until men and women are equal. Fuller predicted that in the future men and women would "share a mortgage" and that once equality is achieved, humanity will reach this ascension into oneness. The book is a work of social justice, speaking on equality of all people, and drawing a parallel between oppression of women and oppression of blacks and natives. This was to become another theme of women's liberation- tying it in with abolition and declaring white men the oppressor of everyone else. This concept continues today in the idea of intersectional feminism, even though women and blacks have the same legal rights as white men.

Fuller's book originally appeared in essay form in Ralph Waldo Emerson's transcendentalist magazine *The Dial*, where she was editor for four years before she expanded it and published it in book form in 1845. The book earned her comparisons to Mary Wollstonecraft by reviewers of the time. The next year she went to work for *New-York Tribune* as its first female editor and she was sent to England as a foreign correspondent. She met an Italian man there named Giovanni Ossoli and they had a child together out of

wedlock^[xv]. Travelling Europe and having a child outside marriage while ironically writing about how you are shackled by the patriarchy is another similarity between Wollstonecraft and Fuller, it seems. It remains unclear whether Fuller and Ossoli ever married. We have numerous letters written by Margaret Fuller to friends about her deepest thoughts and feelings, so we know a lot about what drove her and molded her. She was an intellectual prodigy from the beginning of her life, and her father Timothy Fuller pushed Margaret very hard to become educated and develop her intellect.

According to Margaret, her father, a Harvard graduate, lawyer and Congressman, was an elitist arrogant intellectual who considered himself superior to most people. Margaret herself admits she was her father's daughter in this regard, and many of her contemporaries were not fond of her for this reason. Margaret had a complicated love-hate relationship with her father. I hate to give credence to stereotypes, but the trope of the man-hating feminist with daddy issues seems to be another common theme that applies in this case. Margaret was influenced by Immanuel Kant and Emanuel Swedenborg, both of whom held heterodox views on Christianity that were more esoteric and occultic than they were Christian. Kant was the originator of transcendental idealism, and Swedenborg believed he had received divine revelation to reform Christianity. Their influence can be seen in Fuller's writings. In her teens, Margaret wrote "I have felt I was not born to a common womanly lot" and that she often felt she had a man's mind, feeling it was a shame that she was "born to the softer sex."^[xvi] Through her letters to friends and colleagues, it's easy to see that Margaret had some disdain for the majority of women because she was frustrated that most of them didn't seem to share her idea that women must become intellectuals for humanity to be elevated to a utopian state of being. She argued women's liberation differently than most women of the 19th century, whose arguments rested on the moral superiority of women.

Fuller's esoteric transcendentalist worldview informed her idea that humanity could not reach the stars and return to The One without first making women and men equal, with the goal of equality

being an eventual merger into oneness. This more radical view did not begin to become the more mainstream argument for over a century, but Fuller deserves credit from current day gender abolitionists and transgender advocates for being the first major female intellectual to lay the foundational arguments for abolishing gender altogether. It is also interesting to note that the book *The Female World of Love and Ritual: Relations Between Women in Nineteenth-Century America* by feminist scholar Carroll Smith-Rosenberg makes the argument that many feminist intellectuals of this period had intense relationships with each other that often spilled over into physical, or at least romantic relationships. She says Fuller's relationship with Caroline Sturgis was likely such a relationship based on their very personal letters to each other and their diary entries. Smith-Rosenberg seems to believe that if it were not for the societal norms and strict prohibition of same-sex romance at the time, that many of these women would have been lesbians. This idea will be particularly important to remember later when we discuss the radical feminist movement of the 1970's, and for understanding how esoteric spiritual beliefs underlie all of these progressive social movements. The Unitarian and transcendentalist beliefs of Margaret Fuller were the basis for ideas of gender as more of a spectrum. She wrote that nobody was truly male or female, but that everyone had some combination of both, and that the delineation between the two would melt away into insignificance as humanity progressed toward perfection in the new age. She wrote about what she perceived to be the dual nature of woman, which she compared to Minerva and the Muse from Roman mythology; Minerva being the intellectual side and Muse being the lyrical more feminine side. She also felt that marriage made women dependent on their husbands, which she considered a form of idolatry.

We can see the Protestant revolutionary spirit in this idea, which contrasts to the more Orthodox Christian view that woman's reliance upon her husband is more of a reflection of her love for and dependence on God. I also see Fuller's ideas on gender and humans being of "two spirits" to be in line with shamanic religions such as Native Americans who coined the term "two-spirit" in 1990 at

an international Indigenous gathering for lesbians and gays. Although Fuller did interact with native Americans while visiting the western frontier, it appears that she took her understanding from Roman mythology and Hinduism.

Brook Farm was not the only attempt at forming a breakaway transcendental society in the 1840's. In fact, Margaret Fuller was an assistant teacher to Bronson Alcott at the Temple School in Boston, named for the Freemasonic Temple where classes were held. Bronson Alcott's school served the wealthy of Boston and was an experiment in non-traditional educating styles. It's not clear whether Alcott was a Freemason himself, but his religious and philosophical teachings were considered blasphemous even to the progressive Christian sects in Boston, attempting to blend different religions and philosophies into something like Freemasonry and asking his students to question whether the Bible was just allegorical. Alcott was also a transcendentalist and ran in the same circles as the other Unitarians and spiritualists in New England at the time. Like his transcendentalist peers, Alcott believed each person was part of God and that the human spirit must be perfected until it could again transcend into The One. For this reason, he also advocated vegetarianism, which is another trend we see among the progressive left esotericists of today.

Alcott's methods were widely criticized, and his school failed. In 1940, Alcott purchased 100 acres of land in Harvard Massachusetts and named it "Fruitlands." He made an announcement in *The Dial* of his intentions to establish a utopian community there with the stated goal of a "return to Eden." The methods and principles Alcott came up with to achieve this were quite extreme and bizarre, such as prohibition of any drink besides water, and of all food except plants which grew "upward," rejecting those which grew "downward" such as potatoes^[xvii]. Fruitlands also forbade use of any animal products, warm baths, and sexual relations except once every two or three years for purposes of procreation. The Fruitland community was shut off from society, which Alcott said was evil, oppressive, and materialistic. They believed that by withdrawing from society and

proving the superiority of their way of life, the rest of evil society would collapse, thus permitting the transcendence of humanity. The experiment was an abysmal failure, lasting only about seven months. The community was very small, consisting of only the Alcott family and the family of Alcott's partner in the endeavor, Charles Lane, and a few others.

Lane was another reformer who had just returned from England, where he had been a student of English utopian socialists like James Pierrepont Greaves and Robert Owen, both of whom started similar vegetarian socialist utopian communities which failed. All tried to form breakaway communities based on their own individual "divine" revelations, and neo-platonic beliefs that society was evil, and human nature was something to be escaped from. Greaves started a utopian community called "Alcott House," named for Bronson Alcott. Alcott House had many of the same elements, including strict vegan diet, celibacy, and socialism, but also included a more spiritualist emphasis on things like astrology, mesmerism, and phrenology. Both communities had strong feminist elements, believing that liberation of women was integral to achieving utopia. Both Karl Marx and Friedrich Engels considered Robert Owen to be a predecessor of their work but disagreed with his utopian ideals. Owen was a deist, and was influenced by Plato and William Godwin, Mary Wollstonecraft's husband, among others. Owen's community at New Harmony, Indiana influenced the founding of at least 16 other utopian communities which sprang up before the Civil War. Here Owen wanted to build a "village of unity and mutual cooperation." The community failed in two years. Robert Owen converted from deism to spiritualism in 1854 after receiving psychic readings from Maria B. Hayden, a spirit medium. Owen himself claimed to have contacted the spirits of Benjamin Franklin and Thomas Jefferson, who he says told him to prepare humanity for a coming age of universal peace and unity.

Robert Owen was part of a larger spiritualist movement that swept England and America in the mid-late 1800s. Many of the women who began the women's suffrage movement were part of the spiritualist movement. As America was torn apart by the Civil War and the fight

for abolition of slavery came to an end, the next great religious revival would sweep America and bring feminism from the fringes right into the mainstream.

Chapter 4: From the Séance Table to the Suffrage March

It's been said that there was hardly a suffragist who never sat at the séance table. This is certainly true, yet not often talked about. In the mid nineteenth century, America was swept by yet another religious trend called Spiritualism. New York's "Burned Over District," which had earned its nickname by being set ablaze with almost hysterical passion during previous waves of religious awakening, was fertile soil for the Spiritualist Movement. It was there that other fringe movements like Mormonism, Millerism, and Shakers had gotten their start, and all of these movements were closely tied to social gospel and radical social reform movements. Again, these are often referred to as "Christian" movements, but I would argue that any traditional or orthodox form of Christianity would refer to these as heretical or at least pseudo-Christian religious cults.

It all started in 1848, when the Fox sisters, three girls named Kate, Maggie, and Leah spooked their parents by making ghostly sounds in the family home at night with strings tied to apples. The noises were so convincing to the girls' parents that they invited friends and neighbors to witness the "rappings," or noises which were supposedly a sort of telegraph from the spirit realm by which the girls could communicate with the dead. The girls nicknamed the "spirit" haunting their house Mr. Splitfoot, another name for the devil. Isaac and Amy Post were a radical Hicksite Quaker couple who were close friends of the Fox family as well as abolitionists and social reformers. They were so convinced of the girls' ability to communicate with the spirit world that they got the girls to demonstrate their talents to the radical Quaker community around them as well.

In 1849, the Posts held a public demonstration of the Fox sisters' spirit mediumship to a paying audience at Corinthian Hall in Rochester, NY. This kicked off a wave of traveling performative mediums, trance speakers, tarot card readers and fortune tellers. Spiritualists believed that although some people were born with the

“gift” of mediumship, that anyone could learn it with diligent study and practice. Isaac Post himself became a renowned medium who published a book in 1852 called *Voices From the Spirit World, Being Communications From Many Spirits* in which he claimed to have contacted the spirits of Benjamin Franklin and the founder of Quakerism, George Fox. Because Spiritualists believed in communication with the spirit realm, and that this realm was a higher state of being, they believed they could improve society by consulting those who had passed into this higher plane on things like morality, ethics, and social structure. These beliefs, combined with the ideas of revolution and rebellion that we have already covered, led to Spiritualism being just as much a movement for social change as it was a religious movement. Abolition, Feminism, and Spiritualism are all very deeply tied together in European and American modern history. You may be surprised to learn that many of the most famous figures in the history of abolition and women’s suffrage were trance speakers and spirit mediums who made their living traveling and performing seances or giving readings to the wealthy elite of their time. The Fox sisters certainly did, although Maggie published a public confession that the sisters were frauds, which she later recanted under pressure.

Trance speakers like Cora L. V. Scott toured the country and spoke to large paying crowds, all while supposedly in a trance being possessed by supernatural entities. Spiritualism provided a great push into the esoteric and the occult in both America and Europe, as secular movements like socialism, evolution, mesmerism, and theosophy became mainstream. Many other authors who write about this period and the connection between social reform and esoteric religious movements have developed a theory that trance speaking and mediumship provided a way for women to speak publicly in a more acceptable fashion, asserting that they would not have been allowed to do so otherwise. While there may be some truth to that, I do not believe that this was the primary motivation of female trance speakers and mediums. I think that this theory arises mostly from a strong desire to make frauds, impostors, opportunists, and quacks into heroines and courageous freedom fighters for the cause of

social justice because, as I noted before, the people who write about women's history are almost exclusively feminists. It certainly would not lend any credibility to the cause of feminism if the public were to learn that many, if not most, of the heroes of women's suffrage were essentially the same as the frauds you used to see on late night television ads offering to give psychic readings via 1-900 numbers for \$9.99 per minute, but I can demonstrate that they were the nineteenth century equivalent of exactly that. My favorite example of this is one that also explains how the ultra-wealthy global elites of the time became tied in with feminism and women's suffrage is that of Victoria Claflin Woodhull, also known as "Mrs. Satan."

Victoria Claflin Woodhull and her sister, Tennessee Claflin, were born in rural Ohio in 1838 and approximately 1844, respectively. The sisters were two of ten children born in poverty to a snake oil salesman father and a spiritualist mother who was a follower of Austrian mystic Franz Mesmer. The girls' father, Buck Claflin, had a reputation as a con artist, and the family moved frequently to avoid attempts to sue Buck for fraud and quackery. The Claflins began to travel the country advertising Victoria and Tennessee (nicknamed Tennie) as spiritualist mediums, and clairvoyant fortune tellers. The girls were the main source of income for the family. At the age of fifteen, Victoria eloped with Canning Woodhull. Both Canning and Victoria claimed to be doctors who treated disease with snake oil, potions, magnets, and other-worldly spiritual "cures." At this time, in the mid 1800s, many states did not require education or licensing to practice medicine or had very loose requirements. The pair never stayed in one place for long, as the locals soon caught on to their phony tonics and messages from the dead. Meanwhile, Buck was still traveling with the younger Tennie, promoting her as a faith healer, particularly of cancer. The family was charged with nine crimes resulting from this scam, but they fled to avoid appearing in court. By this time, Victoria's marriage to Canning had fallen apart due to his severe drinking problem. He was also an alleged womanizer. Victoria started a relationship with another married man named Col. James Blood, and both divorced their spouses and married each other, although the union lasted only a few years. It

was during this time that Victoria started advocating for “free love,” the term coined by our Utopian friend Mr. John Humphrey Noyes from the previous chapter. But in Victoria’s view, marriage was nothing more than a socially sanctioned form of prostitution. She felt that women married only for material gain, in the same way that any prostitute sold her body for money. In several public speeches Victoria explained how her beliefs in spiritualism and her own clairvoyant gifts informed her radical social views: “Conceive, if you can, the outlook for that humanity which comes trooping through the long, bright vista of futurity, as seen by the eyes of a devout spiritualist and a transcendental socialist. My whole nature is prophetic. I do not and cannot live merely in the present. Credit, first, the burden of my prophecy; and from the new standing-ground so projected forth into the future, look back upon our times, and so judge of my doctrine; and if, still, you cannot concede either the premises or the conclusion, you may, perhaps, think more kindly of me personally, as an amiable enthusiast, than if you deemed me deliberately wicked in seeking to disturb the foundations of our existing social order.^[xviii]”

Victoria’s ideas about sex in marriage were ahead of their time. In fact, the infamous modern radical feminist, Adrea Dworkin, agrees with me on this, stating “Since women experienced sexual demoralization most abjectly in sexual intercourse, Woodhull did not shy away from the inevitable conclusion: “From that moment there will be no intercourse except such as is desired by women. It will be a complete revolution in sexual matters. . .^[xix]” Intercourse not willed and initiated by the woman was rape, in Woodhull’s analysis. She anticipated current feminist critiques of intercourse—modest and rare as they are—by a century.” Victoria Woodhull and Andrea Dworkin seem to agree that traditional marriage *is rape*, and that the two cannot be separated^[xx]. Therefore, both argued for the abolishment of the institution of marriage altogether. In her famous speech delivered at Steinway Hall, Woodhull said “Yes, I am a Free Lover. I have an inalienable, constitutional and natural right to love whom I may, to love as long or as short a period as I can; to change

that love every day if I please, and with that right neither you nor any law you can frame have any right to interfere.” This speech included multiple appeals to religious liberty and the Constitution, insisting that the natural conclusion of these ideas was abolition of marriage and even gender in much the same way that other spiritualist transcendentalists argued- that the goal of liberty was an eventual oneness of humanity with no race, class, gender, or difference of any kinds that could cause potential division.

Indeed, this is a common thread among all radical social reformers- that human liberation and a “better world” cannot be realized until practically all differences among human beings have been erased, and that this sort of blending into one is the path to some utopian peace that will create heaven on Earth. Later, we will see this idea fleshed out even more when combined with scientific progress in a new, yet old as time idea called transhumanism. You might have already noticed a pattern here that there is nothing new under the sun. With each new wave of progressive ideology, we see a harkening back to some of the oldest religious belief systems on Earth- goddess worship, monism, Platonism, Gnosticism, the Hindu Vedas, etc. This is certainly the case with Woodhull’s early radical feminism which came directly from her own belief that she was contacting the ancient dead who showed her a utopian future through her supernatural gifts, according to her own words. In fact, Woodhull said that she was contacted by the spirit of Demosthenes, the ancient Greek orator, who told her what symbolism to use in promoting her “free love” ideas^[xxi]. She says he also showed her visions of a house on Great Jones Street in New York City where her fortunes would soon change for the better. So, in 1868 Victoria and her sister Tennie moved to Manhattan.

Victoria and Tennie did manage to get a house on Great Jones Street, and there they began both a personal and professional relationship with one of the wealthiest moguls of the time, Cornelius Vanderbilt. Victoria served as his spirit medium and Tennie as his faith healer, although it is widely believed that Vanderbilt was having an affair with then 22-year-old Tennie. Like many details of

Woodhull's life, it is not entirely clear how she met Vanderbilt, who was then the wealthiest man in America, but it was likely in some way related to her reputation as a spirit medium since Vanderbilt was known to hire psychics and mediums, as well as magnetic healers. In November 1869, Vanderbilt made a fortune- an estimated \$1.3 million (roughly equivalent to \$26 million today) according to The New York Times- by implementing psychic investing advice provided by Woodhull the day before the first Black Friday Stock Market crash. When asked by the press how he managed to avoid calamity and make such prescient moves, he famously said "Do as I do, consult the spirits." In turn, Vanderbilt bank rolled Woodhull, Claflin & Co., the first female-owned trading company on the New York Stock exchange in the following spring of 1870.

I must take pause here to express my shock at the fact that so many modern feminists who write about Woodhull- practically falling all over themselves with worship and praise of her pioneering, fearless feminism- gloss right over this whole story as though it's an adorable tale of good luck or a talented psychic helping a railway mogul manage his finances. I apologize for coming off as a skeptic, but am I really supposed to just believe that this was all on the up and up? Well, it turns out that Woodhull's hot trading tips did not come from ghosts, but from a friend of hers named Josie Mansfield who was a prostitute whose clients included wealthy Wall Street bankers and Vanderbilt's business rival, Jim Fisk. So, it seems obvious that the sisters were guilty of insider-trading and monumental fraud. This is not hard to believe given that this had been how they made a living since they were children. It's not a stretch to go from scamming cancer patients to cheating the stock market. However, in all my research for this book, I did not come across a single feminist who called Victoria Woodhull and her sister what they really were- top tier con artists, scammers, thieves, and cheats. In fact, they don't usually mention where this obvious inside trading tip came from, but instead usually leave their audience to believe Woodhull was either just a fantastic psychic, or so brilliant that she figured out the stock market herself. They know that to divulge the insider tip would discredit the image of not only

Woodhull, but the entire first wave feminist movement. This is because Woodhull was not an exception, but the rule. The drooling feminist scholars of today see this con artistry- the robbing of gullible people who are desperate to communicate with lost loved ones after a horrifically bloody Civil War, as a clever work-around. I get the sense that they feel almost a giddy delight at the thought of the feminists of the first wave posing as psychics in order to get around what they see as unfair rules of polite society in order to escape some imagined oppression and gain fame and attention for themselves. I must point out yet again- we see Tennie and Victoria travelling about the country, marrying, divorcing, having affairs, and doing as they please. Escaping justice for scams and frauds that even killed desperate cancer patients so they can start multiple businesses and rub elbows with the wealthiest people in high society. I'm still searching for the "oppression" since the worst this behavior seemed to get them was a few frowns and some disapproval which didn't seem to hamper them at all.

In fact, Woodhull, Claflin & Co. Made so much money that the sisters used some of their profits to start a newspaper, *Woodhull and Claflin's Weekly*, which they used to print the first ever English version of The Communist Manifesto, by Karl Marx. The newspaper was also used to push free love, licensed prostitution, vegetarianism, spiritualism, and Victoria's run for President of The United States. Yes, that's right. Victoria Woodhull ran for president in 1872, being nominated by the new Equal Rights Party with none other than Frederick Douglass as her running mate. Few took the run seriously, and Douglass never acknowledged it.

In that same year, Woodhull published scandalous gossip regarding an affair between abolitionist preacher Henry Ward Beecher and his friend Theodore Tilton's wife. Mr. Tilton had disclosed the affair to Elizabeth Cady Stanton, a fellow women's liberation activist, who then leaked this information to Woodhull which led to the sisters being jailed briefly over charges of publishing obscenity, but they were later acquitted of the charges. This was the closest Woodhull ever came to being truly oppressed or prevented from doing whatever she pleased, as far as I can tell. It's not hard to

imagine why Elizabeth Cady Stanton would leak this gossip to Victoria Woodhull. Stanton might have assumed that Woodhull would publish the story in her paper, thereby exposing the hypocrisy of the minister who preached about being opposed to Woodhull's ideas on free love while secretly carrying on an extra-marital affair.

Elizabeth Cady Stanton herself was quite keen on attacking the Christian establishment of her time, just as Woodhull did. Stanton is one of the most powerful and prominent figures in first wave feminism and the suffrage movement, along with her partner in activism, Susan B. Anthony. These two are probably the best-known figures from this time period, and with good reason. They had connections with anyone and everyone you've heard of in the social reform movements of the later 19th century. What many people don't know is that Elizabeth Cady Stanton, along with 24 other feminist activists, all women, wrote what they titled *The Woman's Bible*, first published in 1895. This book is essential to the purpose of my own book, because it is perhaps the best single piece of evidence which supports my assertion that feminism cannot be separated from its fundamental opposition to Christianity, and that no matter how many modern women try to hold feminist views and Christian beliefs at the same time, that they are incompatible and antithetical to each other. Stanton herself agrees with me on this point (although she certainly would not have agreed with my larger points on feminism ultimately being a negative for women and society). In the introduction to *The Woman's Bible*, she explains her motivations for revising the Bible, saying that the only thing holding back women's liberation was traditional Christianity. She further explains that the Bible, all Christian churches, and the canon law are the basis for the belief that men and women belong to separate divinely ordained spheres, and that women's liberation had to destroy traditional Christianity and canon law in order to achieve its goals. She supports this assertion citing a quote from Charles Kingsley: "This will never be a good world for women until the last remnant of the canon law is swept from the face of the Earth." Charles Kingsley was a socialist, church critic, and correspondent with both Charles Darwin and

Thomas Huxley (father of Aldous and Julian Huxley, who we'll discuss later).

Kingsley blended elements of reform Protestantism with Norse mythology and Darwinian natural selection to create his own strange Anglo-Saxon supremacist religion, believing that the English monarchy was descended from the Norse god Odin, and that the Anglo-Saxon race was therefore superior to all others. He was also a broad-church priest in The Church of England, a term used to refer to the most liberal, progressive, and secular-leaning versions of Anglicanism. It makes sense, then, for Stanton to quote Kingsley, since she herself says later in her introduction "I do not believe that any man ever saw or talked with God, I do not believe that God inspired the Mosaic code, or told the historians what they say he did about woman, for all the religions on the face of the earth degrade her, and so long as woman accepts the position that they assign her, her emancipation is impossible." Of the 26 women who were on the revision committee of *The Woman's Bible*, eight were spiritualists or occultists of some kind, four were admitted atheists, and three Quakers. All were liberal progressives and feminists, of course. You might wonder what interest such women would have in producing any version of the Bible at all. Stanton answers this herself by saying "So long as tens of thousands of Bibles are printed every year, and circulated over the whole habitable globe, the masses in all English-speaking nations revere it as the word of God, it is vain to belittle its influence." Stanton then spends some time pointing out what she believes to be inconsistencies and contradictions in the Bible, which she says are proof that "The canon law, The Scriptures, the creeds and codes and church discipline of the leading religions bear the impress of fallible man, and not the ideal of our great first cause, the Spirit of all Good." If that last few words- "the Spirit of all Good" sounds a bit more occultic to you than it does Christian, that's because it is. Stanton refers to the occult in her introduction to *The Woman's Bible* saying, "Those who have the divine insight to translate, transpose, and transfigure this mournful object of pity (referring to her interpretation of the Biblical woman) into an exalted, dignified personage, worthy our worship as the mother of the race,

are to be congratulated as having share of the occult mystic power of the eastern Mahatmas.” I realize this passage is sarcastic, but Stanton’s religious views, as well as those of her revision committee had occult leanings. I would like to give you a brief synopsis of some notable women on the revision committee for *The Woman’s Bible*.

Rev. Phebe Hanaford- The first woman to be ordained a Universalist minister in New England. Universalism is distinctly not Christian, as its central doctrine is universal salvation. She was kicked out of her own church for living with her lesbian lover, so she started her own.

Rev. Augusta Jane Chapin- Another Universalist minister who attended the world parliament of religions, Chicago World’s Fair 1893, recognized today as the birth of formal interreligious dialogue.

Rev. Olympia Brown- Universalist Unitarian minister who kept her maiden name after being married.

Ursula N. Gesterfeld- Became a Christian Scientist (another religion that is not at all Christian, but borrows the name anyway), but after conflicts with the founder of Christian Science, Mary Baker Eddy, she started her own religion called the “Science of Being,” which evolved into The Church of New Thought, which dissolved after her death.

Josephine K. Henry- Agnostic who wanted no mention of God in the Constitution. She wrote “No institution in modern civilization is so tyrannical and so unjust to women as is the Christian Church. It demands everything from her and gives her nothing in return.”

Eva Parker Ingersoll- Atheist and wife of Robert Ingersoll. The two believed science would be the liberator of mankind, especially women. She shared Stanton’s belief that Christianity was to blame for the enslavement and oppression of women.

Lillie Devereux Blake- Free thinker credited with being one of the first to come up with the idea of gender theory and gender roles as learned behavior.

Charlotte Beebe Wilbour- Spirit medium and popular trance speaker

Ursula M. Bright- English woman who once gave a sizable donation to famous Theosophist Annie Besant.

Matilda Joslyn Gage- Theosophist and open harsh critic of Christianity, also the mother-in-law of Theosophist L. Frank Baum who wrote *The Wizard of Oz*.

It should not be surprising that most of the women on the revision committee for *The Woman's Bible* were openly hostile critics of Christianity, given that Stanton admits her motivation right from the outset of her book is to discredit the Bible and Christianity altogether. Stanton is quoted as saying "Well, if we who do see the absurdities of the old superstitions never unveil them to others, how is the world to make any progress in the theologies? I am in the sunset of life, and I feel it to be my special mission to tell people what they are not prepared to hear.^[xxii]" Other prominent suffragists like Lucretia Mott, a Quaker, and Lucy Stone, a Unitarian, also wrote and spoke about traditional Christianity being the source of patriarchal oppression of women. This is the common thread among all suffragettes and first wave feminists- opposition to and rejection of Christianity. Just because some of them pay lip service to Jesus as a teacher or attach the name "Christian" to their religious affiliations does not make it so.

Again, I argue that the Protestant Reformation, inspired by innovations and corruptions in the Roman Catholic Church, opened a Pandora's box of waves of rebellion and revolution which resulted in so many branches and sects breaking further and further from traditional Orthodox teaching and Church tradition started by Christ himself, handed down in Apostolic succession through the Orthodox Christian Church. The West has been trapped in a cycle of perpetual revolution ever since the Reformation, reflected in religious and social reform movements that progress further and further away from true Christianity until they become inarguably anti-Christian. The women of the suffrage movement were rebelling mostly against Protestant teachings that go against the Orthodox Christian understanding of Biblical truth about man, woman, creation, and the place of each within it. Stanton, Gage, and others mention the idea of sex being inherently immoral, woman being blamed as the sole cause for the fall of man in the Garden of Eden, woman being

created as inferior, as well as marriage being “a condition of bondage, maternity a period of suffering and anguish” as punishment. I am not qualified to teach the proper Orthodox Christian understanding of the role of woman in creation and the fall, and it is beyond the scope of this book, so I will encourage you to read “Genesis, Creation, and Early Man” by Father Seraphim Rose for an exquisite and proper understanding of Orthodox Christian teaching on these matters. In my view, this is why we do not really see feminist movements in Orthodox Christian societies, but we see the feminist revolution coming directly from Western Protestant societies and then spreading into the Roman Catholic world. I do not mean at all to offend or alienate my Christian brethren of Protestant or Roman Catholic faith. Of course, there are many Christians among them who do not agree with feminism or radical social reform. I was one of those people for 40 years before converting to Orthodox Christianity. However, as I have demonstrated, it cannot be denied that many Protestant fragments evolved into esoteric non-Christian religions, and that those are the precise sects which produced the women’s liberation movement in England and America.

The leaders of this movement say repeatedly in their own writings that Christianity must be destroyed or reformed into something else entirely in order for feminism to achieve its goals, so if this offends you, please visit your nearest spirit medium and see if they can contact the dearly departed spirits of suffragettes so that you may take up your objections with them. *The Woman’s Bible* was a great commercial success, with seven printings in only six months, another version released in 1898, and translations into several languages around the world. You can still order it on Amazon.com today.

I have already demonstrated that esoteric and occultic beliefs began to enter the Protestant world shortly after the Reformation and began to take hold in 19th century America. One such esoteric belief system which was Theosophy.

The Theosophical Society was founded by Russian immigrant Helena Blavatsky, and two Americans named Henry Olcott and William Judge in 1875 in New York City. Theosophy combined

elements of ancient mysticism, eastern religion, and Neoplatonism into a new occult religion of the western esoteric tradition. It shared elements of transcendentalism, spiritualism, and monism which were already popular among feminists and social reformers in New York around that time. Matilda Joselyn Gage, who I mentioned above was a friend of Stanton and member of *The Women's Bible* revision committee, was much more frank about the fact that she saw Christianity as the main enemy of feminism. Gage authored her own book during the same period she was helping Stanton desecrate the Holy Bible. In 1893, *Woman, Church, and State* was published. In it, Gage is very straightforward about her opinion that Christianity is the enemy of feminism. Gage used archaeological findings discovered in the 19th century by British academics to support the idea of matriarchates, or female-dominated societal power structures. These archaeological findings were the remnants of goddess worship practiced in the ancient world which I cited in the first chapter of this book. Gage argues that pre-Christian civilizations who practiced goddess worship were superior to Christianity because they gave power and liberty to women, although whether this was true of daily life in a practical sense among such civilizations is still hotly debated among scholars today. The book also included one of the first open condemnations of persecution of witches, which Gage asserted was nothing more than a theologically inspired conflation of womanhood itself with witchcraft. This view is now the prevailing philosophy of feminists and is stated as fact by progressive academics whenever the history of witchcraft is discussed. Gage joined the Rochester Theosophical Society in 1885. By all accounts, Gage was a devoted occultist and Theosophist, especially toward the end of her life. She shared this passion with her daughter, Maud, and Maud's husband, L. Frank Baum. Both became Theosophists as well, and this influence can be seen in Baum's famous story *The Wizard of Oz*, which also bears the influence of Gage in the characters of the good witch and the bad witch. Both Gage and Baum were instrumental in facilitating the modern pagan revival of witchcraft and Wicca by

portraying witches mostly as victims of social injustice by the Patriarchy, and not necessarily evil, but potentially good.

Theosophy became particularly important in re-popularizing the occult in the west. Its blend of new-age transcendentalism and spiritualism combined with eastern religion and Neo-Platonic philosophy seemed tailor-made for the times, and I would argue that it was. Helena Petrovna Blavatsky, the founder of Theosophy, has been widely suspected of making up most of her stories of world-wide travel and adventure which she said helped her rediscover the ancient truths and wisdom of the ascended “Masters.” These ascended “Masters,” she said, delivered to her knowledge of a once universal religion of ancient mankind. Blavatsky said these Masters of the Ancient Wisdom, also called Mahatmas, were highly evolved physical beings who lived high in the Tibetan Himalayas. Blavatsky came from a long line of wealthy aristocrats and nobles from Russia and Europe, and she did spend a lot of her life traveling. However, her claims of being in Tibet and other places around the world having far-fetched supernatural adventures are uncorroborated, and historians have never been able to verify many of her tales. Even occult historians who would be sympathetic to Blavatsky doubt many of her claims. She claimed that she met a mysterious Indian Hindu man named Morya, one of these Ascended Masters, who sent her to Tibet where she spent two years honing her psychic powers. These included clairvoyance, astral projection, telepathy, and the ability to psychically teleport objects. After her supposed stay in Tibet, Blavatsky went to New York to prove that the supernatural phenomena of spiritualism were indeed real. However, she said that spirit mediums were not contacting the dead, but other mischievous inhabitants of the spirit world called elementals, as described by 16th century occultist Paracelsus. It was during her time in New York that Blavatsky wrote *Isis Unveiled*, the book that first outlined Theosophy as an occult religion of its own. The book is often accused of extensive plagiarism, as many parts seem to copy other popular occult works of the same period. Blavatsky even had to change the title from *The Veil of Isis* to *Isis Unveiled* because a book of the same

name already existed. Despite this, the book became extremely popular and is still considered a major milestone in Western Occultism due to its influence. Isis was the mother goddess of ancient Egyptian religion, which has a vital role in Theosophy. Here again, we see ancient goddess worship being incorporated into a modern religious movement also associated with feminism. Joy Dixon, author of *Divine Feminine: Theosophy and Feminism in England* posits that the suffrage movement in England was inextricably linked to Theosophy, with a much higher percentage of suffragists joining the Theosophical Society than did the general public. She also explains that much of the messaging and argumentation used in suffrage campaigns came from Theosophy. To understand why we continually see this link throughout history, we must understand that the aims of all of these “universal” esoteric religions are the same. The Theosophical Society states that its first objective, as laid out by Blavatsky, is to create a universal brotherhood of man with the eventual goal of erasing race, sex, caste, and color. This repeats another goal of the transcendentalists, which is to abolish the idea of gender altogether. Secondary objectives are to merge religion, philosophy, and science, and explore the laws of nature and the powers of man. In her *Key to Theosophy*, Blavatsky states:

(a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one — infinite, uncreate, and eternal, whether we call it God or Nature — nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein. — [The Key to Theosophy](#), p. 41

Theosophy shares the same goals as all other belief systems which aim to combine all of humanity into a genderless blob and all existing religions into a one-world, global religion. This is because all are Luciferian in nature. In the first wave, feminists, spiritualists, and Theosophists all united under the idea of Christianity as oppressor of women, which naturally led to the idea of Lucifer being a liberator of

women. Yet another author who agrees with my assessment here is author Per Faxneld, Associate professor in History of Religion at Stockholm University. He authored an award-winning doctoral dissertation, which was later published as a book, called *Satanic Feminism: Lucifer as the Liberator of Woman in Nineteenth-Century Culture*. In it, he explains how the feminists of this time period rebelled against the patriarchal

structure of Christianity, embracing Satan as a symbol of women's liberation, and calls Theosophy "the period's most influential new religion."

Indeed, the Theosophical Society explains the symbols used in its official seal as "symbols so ancient that nobody knows when they were first used to express universal ideas." These include the serpent swallowing its tail, the swastika, and the seal of King Solomon, also known as the star of David, and the Ansated Cross, or Ankh.

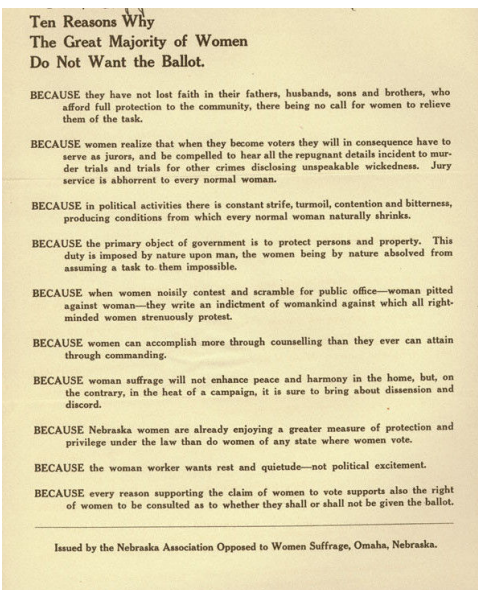
Theosophy continued its influence on feminism well into the 1930s and still does to some degree today, although it has been overtaken by more popular forms of occult feminism such as Wicca. We will see more Theosophists impact women's liberation throughout the remainder of this book.

Chapter 5: Funding for the Passage of the 19th Amendment

Most people are at least somewhat familiar with a few of the more famous suffragettes and their various actions in securing the vote for women. Susan B. Anthony, for instance, was famously arrested and fined for illegally voting in 1872. She helped found the National American Woman Suffrage Association in the U.S. with Elizabeth Cady-Stanton, who we already mentioned. In England, Emmeline Pankhurst and her militant feminist friends, the National Union of Women's Suffrage Societies, participated in hunger strikes and committed property damage in the name of women's rights. Many people do not know that not only were the pro-suffrage activist groups in the minority, but that there were also prominent anti-suffragist women who formed activist groups in response to the suffragettes. Fewer people are aware of this fact because this is another part of the history of women's liberation that is intentionally hidden. In fact, some of the most vehement opposition to women voting came from women themselves. I find their reasoning to be prescient and compelling, which is why I believe it is intentionally obscured from history.

In 1914, the Nebraska Association Opposed to Woman Suffrage group published this pamphlet in response to a ballot initiative petition campaign proposed by the Nebraska Women Suffrage group. They quite accurately predicted that pushing women to enter the political sphere, and the women's liberation movement in general, would cause the breakdown of the family, division in marriages, and a lack of effort and focus on children and community, which had always been the main work of women until that point. They also correctly pointed out that women enjoy greater protection and privilege under patriarchy than is afforded to "liberated" women. They believed, as I do, that women are much more influential and effective outside direct involvement in governing. They also wisely asserted that the primary role of government is to protect people and property, and that men are the only ones capable of that task.

Therefore, burdening women with a task of which they are incapable is inappropriate and detrimental to women themselves. Try to read through these points with an open mind and put aside the feminist propaganda you've been swimming in your entire life as you read them and imagine a world where these women won out, then ask yourself it might not be better. Below is an image of the original pamphlet from 1914 listing the ten reason anti-suffragists opposed the vote for women. They are listed as follows:



Because they have not lost faith in their fathers, husbands, sons and brothers, who afford full protection to the community, there being no call for women to relieve them of the task.

Because women realize that when they become voters, they will in consequence have to serve as jurors, and be compelled to hear all the repugnant details incident to murder trials and trials for other crimes disclosing unspeakable wickedness. Jury service is abhorrent to every normal woman.

Because in political activities there is constant strife, turmoil, contention and bitterness, producing conditions from which every normal woman naturally shrinks.

Because the primary object of government is to protect persons and property. This duty is imposed by nature on man, the women being by nature absolved from assuming a task to them impossible.

Because when women noisily contest and scramble for public office- woman pitted against woman- they write an indictment of womankind against which all right-minded women strenuously protest.

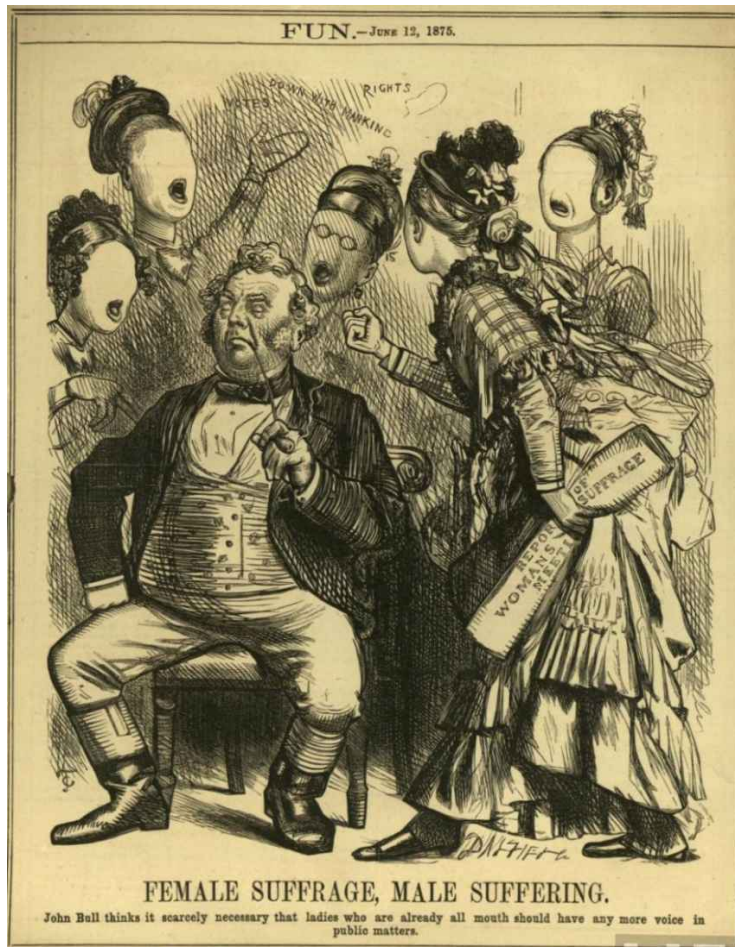
Because women can accomplish more through counseling than they ever can attain through commanding.

Because woman suffrage will not enhance peace and harmony in the home, but, on the contrary, in the heat of a campaign, it is sure to bring about dissention and discord.

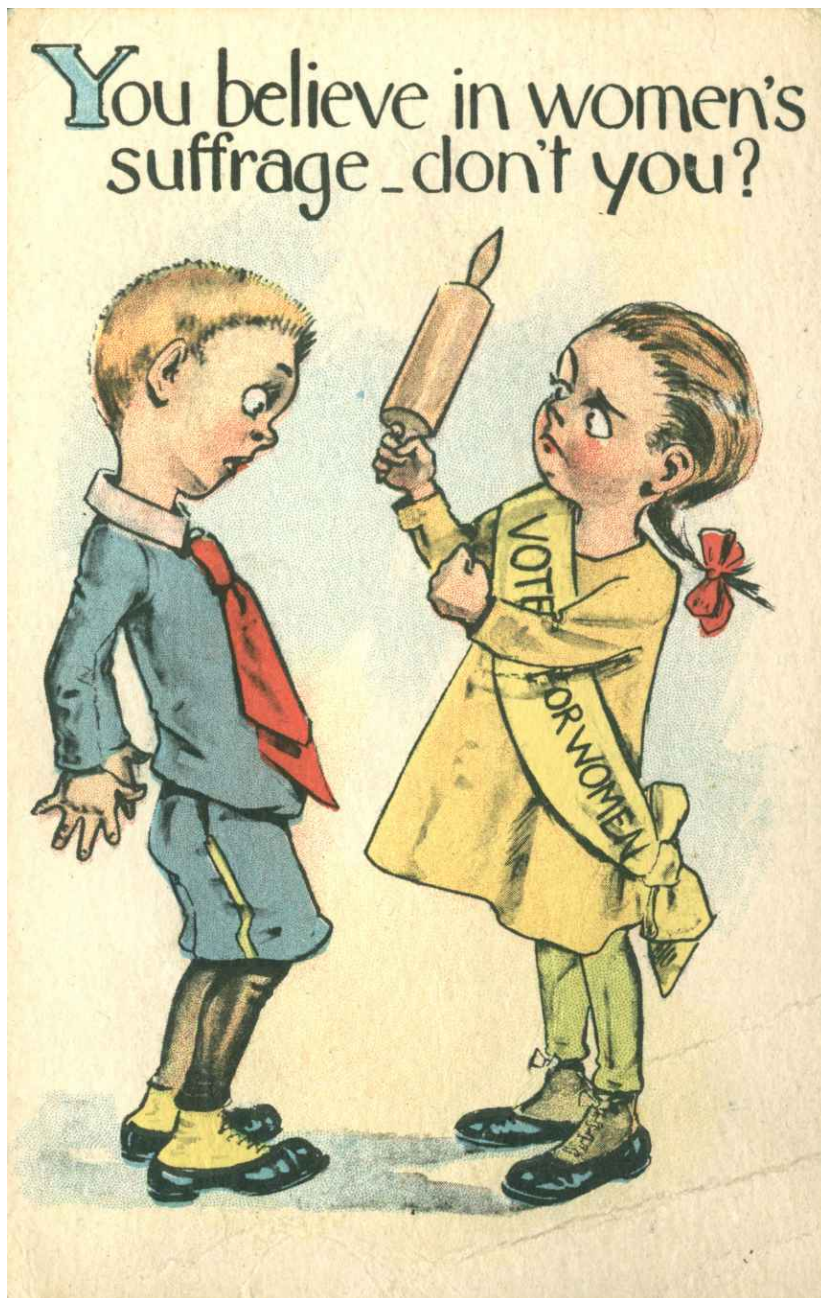
Because Nebraska women are already enjoying a greater measure of protection and privilege under the law than do women of any state where women vote.

Because the woman worker wants rest and quietude- not political excitement.

Because every reason supporting the claim of women to vote supports also the right of women to be consulted as to whether they shall or shall not be given the ballot.



In England, The Women's National Anti-Suffrage League was fighting radical social change for the same reasons. They produced political cartoons shaming suffragettes as old spinsters and depicting a Great Britain without wives and mothers.



What struck me about these depictions is that they are derided as superstitious, paranoid, attempts by simple-minded dolts to prevent noble progress by pro-feminist historians of today. These old post cards, posters, and cartoons are often only posted online as an attempt at mocking anti-suffragists as woman hating misogynists who wanted to keep society in the dark ages so they could continue their unfair exploitation of women.



However, they seem to have accurately predicted the feminist future as far as I can tell. Did these cartoons not accurately foretell the birth rate dropping from an average of 5 children per family in 1870 just prior to first wave feminism taking off, to an average of just 2 children by 1940^[xxiii]? That's a staggering drop. Were these cartoons not correct in predicting that feminism would inevitably result in the attempted demonization and domination of men? Anti-suffragists were right to ask, "who will take care of the children?" The overall number of U.S. children under 5 with mothers working outside the home in 1900 was less than 6%. By 2012 that number had jumped to 58%^[xxiv]. The anti-suffragists were also right about what the future of marriage and family would look like if we instituted such sweeping societal change. In 1900, the rate of births outside marriage was 4%. By 2010, not

quite a century after the passage of the 19th Amendment, the rate of out of wedlock births had reached 41%^[xxv]. There are numerous other statistics I could cite here, but I don't want to repeat too much material that is already covered in the book, and most of you can look around you at the society you live in and see the results of the work of woman suffragists. But were MOST women in favor of this massive upheaval to the social order as is often implied by educators, politicians, and feminists of today? The answer might surprise you.

Suffrage was so unpopular with women in 1895, that the state of Massachusetts asked women of voting age whether they wanted suffrage. Of the 575,000 eligible women voters, only 22,204 voted yes. That is only 3.8%^[xxvi]. So, if the female populace at large was NOT demanding the right to vote as we are always told they were, how was such a thing passed? Well, they say that if you want to know who or what is behind something, follow the money. We know that the vast majority of the public did not support women's suffrage based on things like membership in Anti-Suffrage groups vs. Pro-Suffrage groups, and some local referendums. You may recall similar conditions during the passage of gay marriage in the U.S. and Brexit in the U.K. in recent years, in which public referendums repeatedly opposed gay marriage and the UK remaining in the European Union. Both public sentiments were ignored by the elite ruling class, who passed gay marriage via the Supreme Court, and have practically ignored the people's vote to leave the EU, dragging their feet as much as possible in its practical application. Only a small minority of American women or men voiced any support for women's suffrage in the decades leading up to the passage of the 19th Amendment. The average woman didn't seem to see a need to participate in the electoral process if the head of her household was already participating, but that did not stop the ruling elites from passing suffrage anyway. Who were these people, and what was their motivation to pass such an unpopular measure against uproarious opposition from most women themselves?

Perhaps the largest financier of the women's suffrage movement was Alva Vanderbilt Belmont. Born Alva Erskine Smith in Mobile, Alabama in 1853, she was born to a wealthy family. Her mother was the daughter of a U.S. congressman, and her father was a successful commission merchant. In 1875, she married William Kissam Vanderbilt, grandson of Cornelius Vanderbilt, who you may remember from his infamous dealings with Victoria Woodhull. The Vanderbilts were one of the wealthiest and most influential families in the world at the time, and Cornelius not only had an affair with Victoria's sister Tennie, but he funded the two sisters' newspaper, *Woodhull & Claflin's Weekly*, which they used to promote their ideas of free love, sex education, legalization of prostitution, vegetarianism, short skirts, women's right to no-fault divorce, and suffrage. Remember, this is in the 1870's, but it's the same exact agenda of the counter-culture radicals and second wave feminists of the 1960's. This is important to note because, as you will see, it has been the same wealthy families pushing this agenda for over a century. It is also important to note that William K. Vanderbilt was a founding member of the Jekyll Island Club, which was where representatives of the richest men in the world met in secret in 1910 to draft legislation to establish central banking in America under the Federal Reserve Act. Alva and William K. Vanderbilt had three children together before their divorce due to his infidelities in 1895. At a time when divorce was rare among the elite, Alva was awarded a financial settlement of over \$10 million (the equivalent of over \$320 million in 2021) as well as several Vanderbilt estates. This made her one of the richest women in the world.

One year later, she re-married to Oliver Hazard Perry Belmont, one of her ex-husband's friends. Oliver Belmont was the son of August Belmont, a wealthy Jewish investment banker for the Rothschild family. Oliver was a playboy who had an affinity for absinthe, gambling, and visiting brothels. He was sent to Germany to learn investment banking from the Rothschilds, just as his father, U.S. Congressman Perry Belmont, had. Oliver was married to his first wife, Sarah, at this time, but his addictions and carousing led to divorce. Oliver was a member of his father's banking firm, member of

at least two elite secretive societies (The Lambs and the Sons of the Revolution) as well as a delegate to the Democratic National Convention in 1900 and a member of Congress from 1901-1902. The Lambs is America's oldest theatrical club, founded in 1874, still located adjacent to Rockefeller Center in New York City, and a precursor to the Screen Actors Guild, the institution which now runs Hollywood. The Lambs membership roster included anyone and everyone of note involved in entertainment at the time, and was an elite, influential social club.

The Sons of the Revolution is an elite, hereditary fraternal organization started in 1876. The organization states its purpose as historical education and preservation, but requires proof that one is "a male who has an ancestor who actively assisted in establishing American Independence by his/her acts or counsel between April 19, 1775 and April 19, 1783 in Military, Naval, Marine Service, by service in the Continental Congress or Congress of any of the thirteen colonies, or by service as an official under authority of such bodies" in order to become a member. As such, its membership includes eight former presidents, including both Bushes, who were also members of the elite Skull and Bones secret society, as well as dozens of high-ranking military officials, Bank of America founder Orra E. Monnette, Senator John McCain, Congressman Barry Goldwater, and many others^[xxvii]. Oliver Belmont died unexpectedly of appendicitis in 1908, leaving his second wife, Alva, even wealthier than before.

I included this brief historical biography of Alva and her husbands in order to demonstrate her connections to the wealthiest elites in the world, their positions of power and influence, where their vast fortunes came from, and their membership in secret societies. Upon his death, Alva dedicated her life to feminist causes, including suffrage. She donated vast sums of money to women's suffrage organizations in both the UK and the US. She frequently paid the bail of picketers and demonstrators in the suffrage movement, and she funded and organized large rallies and marches. She founded the Political Equality League in 1909 to help gain votes for suffrage-

supporting candidates in New York. She purchased office space for the National American of Woman Suffrage Association (NAWSA) and funded its national press bureau. She convened a "Conference of Great Women" in 1914 at Marble House, one of her sprawling estates. She organized huge fund raisers attended by her wealthy elite New York friends and is regarded by historians to be likely the largest single contributor to the financial success of the suffrage movement.

So, suffrage was not exactly a grassroots movement whose inevitability couldn't be denied. Like most social justice movements and political revolutions, the Women's Suffrage Movement was forced upon the populace by the wealthiest, most powerful transnational elites in the world, and has occult beliefs underpinning its ideology. The case of Alva Belmont is just one example of this.

Another wealthy, famous, and well-connected funder who helped get the 19th Amendment passed was Phoebe Hearst. Phoebe was not born into wealth but married into it. Her husband, George Hearst was a rich miner. He acquired a newspaper called *The San Francisco Examiner* as payment for a gambling debt which was owed to him. He was elected to the California state assembly, and then the U.S. Senate. When George died in 1891, he left Phoebe a huge fortune worth millions. Phoebe was the major benefactor of University of California Berkeley, and was a founding investor in the Greenacre Inn, a conference facility for cross-religious gatherings started by Sarah Farmer, the daughter of a spiritualist. Shortly after, Phoebe professed her faith in another new age religion which emerged from the 19th century, the Bahai Faith, which is similar to Theosophy in that it attempts to blend all the religions of the world into one- primarily the teachings of Buddha, Jesus, and Muhammed. Bahai Faith also has the goal of uniting all of humanity under a one-world religion, and eliminating race, gender, and nationality and blending religion with science. It expressly advocates for a one-world order, one global government, compulsory global education, and a universal global language. In 1911,

Phoebe Hearst announced her public support for women's suffrage and made a large private donation to support the suffrage campaign in California, and her newspapers publicly advocated support as well. In addition, she made a large donation to the 1916 Congressional Union for Woman Suffrage Convention where the National Woman's Party was founded. Hearst was elected Vice Chair of the National Woman's Party, which led the charge to pass a federal amendment. Phoebe Hearst dies in 1919, just before the passage of the 19th Amendment, leaving behind only one child, her son William Randolph Hearst.

The funding of feminist movements has been somewhat hidden for a reason- the feminist agenda, and suffrage in particular, are always spoken of as grassroots movements driven by the collective will of the people, therefore making it sound like a democratic tool of liberation. The opposite is true. People would naturally reject a top-down ideology which pushed such radical changes to the structure of society and the family if it was openly known that it was the trans-national banking elite who were behind it. The next logical question is "why?" What motivated the elites of the Victorian era to create this campaign for women's suffrage and present it as a natural, grassroots movement? I will explore more about the funding of feminism and why the wealthy elite of the world put so much money and effort into propagating it, not only in the west, but around the world as we continue.

Chapter 6: Theosophy, The Golden Dawn, and Co-Freemasonry

The impact of Theosophy on feminism cannot be overstated. Even though most regular Americans probably haven't heard of it, Theosophy was the perfect bridge from the radical reformers who embraced spiritualism in the first half of the 19th century to the New Age religious movements of the 20th century. It brought the world's oldest religions together, attempting to combine them with newly burgeoning science and anthropology, but also with transcendentalism and mysticism. If you could create a religion specifically for feminists at the turn of the century, Theosophy would be the perfect recipe. Even today, almost 150 years later, women all over the west embrace at least parts of Theosophy, perhaps without even realizing it. Things like tarot cards, astrology, horoscopes, and all sorts of New Age phrases and trends such as yoga, vegetarian and vegan diets, or "sending good vibes" to your friends are concepts that can be attributed to Theosophy bringing those things from places like India and Tibet to the new world. Theosophy was very popular with men as well, but it was particularly alluring to women. It was founded by a woman, and it gave equal standing to both men and women. The Theosophical Society had many prominent female leaders and it claimed to teach its adherents to develop their psychic abilities and innate intuitions- characteristics that were considered naturally stronger in women due to their sensitivity and emotionality. It offered women of the time a sense of personal power and importance that many did not get from the Christianity which dominated the west at the time.

Theosophy was no fringe movement. It had several famous and influential devotees such as Thomas Edison, the famous psychic Edgar Cayce, author of *The Wizard of Oz*, L. Frank Baum, and Nobel Prize winning author William Butler Yeats, who were all official members. Mohandas Gandhi was closely acquainted with Madame Blavatsky herself, and her protege Annie Besant. He detailed meeting them and reading their books in his autobiography. Others

such as Albert Einstein, Leo Tolstoy, and H.P. Lovecraft were not members but read Theosophical literature and mentioned its influence in their lives. Due to the heavy influence of the Hindu, India was very important in Theosophy, with many of its leaders and members traveling and living there for periods of their lives. The Theosophical Society and its affiliates built schools there. I found many more connections between second wave feminists and India as well, which I will discuss later. Theosophy hoped to rediscover ancient wisdom which they believed was hidden in India, and at the time of early Theosophy, India was a British territory as well, making it easy for westerners to travel there.

Many Theosophists of the Victorian era tried to combine the Christianity they knew growing up with Theosophy. Since Theosophy takes bits and pieces from all major religions, this was not a conflict according to Theosophy, but it is very much a conflict according to Christianity, which allows no other gods and no other paths to salvation besides Christ. Here, once again, we run into the common theme of attempting to turn Christ into just one of many teachers rather than the sole salvation of mankind. In this regard, I would imagine that many women who found themselves interested in women's liberation and other progressive causes like animal welfare would see in Theosophy a way to delve into the esoteric while keeping one foot in Christian culture; just enough to not feel ostracized by their friends and family. Theosophy was packaged in a way that made people feel like they could have it all at once; like a buffet that allowed a person to combine whatever elements of scientism, philosophy, and religion which appealed to them and create their own personal belief system to suit their whims.

Since Theosophy relies heavily on personal revelation through the development of one's own psychic powers and mystical abilities, each person is the ultimate authority of religious truth. Here we find a link between Protestantism and Theosophy that can explain how it became so popular so quickly in the west, since the radical reformers had already developed the idea of personal revelation and personalization of religious truth within Christianity. Theosophy was also an easy leap from Roman Catholicism, which had already

developed links between it and esoteric traditions such as Rosicrucianism and Freemasonry via the Knights Templar. This is not to say that mainstream Christians from either Protestant or Catholic backgrounds would approve of Theosophy; only that with each deviation away from Orthodox Christianity, elements of esoteric thought crept into Christianity that made it possible for many Christians to be more easily deceived by Theosophy and the many occult schools which developed in connection with it. Feminists were drawn to the occult specifically because of its rejection of patriarchy and the possibility for women within the occult to gain power and status.

It should come as no surprise, then, that we see so much crossover between women's liberation activists and The Theosophical Society and associated groups, such as The Hermetic Order of the Golden Dawn. The Golden Dawn was founded in 1888 by a group of Kabbalists, Rosicrucians, Theosophists, and Freemasons for the purpose of developing ceremonial magic in the western occult tradition. There was also much crossover between members of the Golden Dawn and members of the Theosophical Society, which were the two most prominent occult organizations of the late 19th and early 20th centuries.

Mabel Collins was one such woman. Born Minna Collins in England in 1851, she married a wealthy stockbroker named Keningale Cook when she was 20 years old. Together, both published articles and poems in the magazine *Woman*. Collins was a practicing spirit medium during the 1870's as well. She became acquainted with H.P. Blavatsky's work through a neighbor and joined the London chapter of the Theosophical Society in 1884. Her marriage was apparently boring and unhappy, and the couple separated in 1885 but remained married until Keningale's death in 1886^[xxviii]. Mabel Collins was famous for writing 46 books on the occult. Collins claimed that her books were written through her by a mysterious entity, either through trance, dictation, or out of body experience. She met with Blavatsky a few times in London in the mid 1880's, and initially Blavatsky was a supporter of her work, claiming

to recognize the entity who inspired her first two books, *The Idyll of the White Lotus* and *Light on the Path*, as Master Hilarion, who Blavatsky said was one of her adepts. In 1887, Blavatsky moved in with Collins temporarily and the two began to publish a monthly journal called *Lucifer*. For two years, the two produced *Lucifer* together and brought Occult magick, esoteric science, freemasonry, far east religion, Kabbalah, astrology, feminism, and other related topics to the west. At some point in 1889, the two had a falling out. Blavatsky moved out, and Collins resigned as editor of *Lucifer*. Shortly after, there was a very public spat between the two as to the true author of Collins' books. Collins wrote a letter to a rival of Blavatsky's claiming that Blavatsky had "begged and implored" her to claim the writings were divinely inspired by one of Blavatsky's masters, when in fact Collins claims she memorized the writings during astral travel and was unaware of its true author. This is just one of many examples of Blavatsky being accused of forgery or fraud by someone she worked with. Collins was asked to leave the Theosophical Society in 1889. Blavatsky had accused Collins of having affairs with members as well as practicing tantric black magick. Later that year Collins brought a libel suit against Blavatsky, but abandoned it due to a mental breakdown, withdrawing from the public eye. Collins is remembered as a hero of feminism in the Victorian era and one of the most prolific esoteric writers of the period.

Another famous suffragist who hung out in London's occult scene around the turn of the century was Florence Farr. Farr was a popular theater actress in London's West End, an occupation which was considered somewhat scandalous in the Victorian era. Her circle of friends and collaborators is a veritable "who's who" of the occult. She was a very outspoken feminist and one of the more progressive activists of her time. She had one disastrous marriage to a fellow actor which ended in divorce, but she had affairs with many prominent men in Theosophy circles, including an alleged affair with fellow occultist Aleister Crowley, often called "the wickedest man in the world" by the British media. Florence Farr was a muse for George Bernard Shaw and W.B. Yeats and other famous

intellectuals and writers from the bohemian scene in Bedford Park. She was also lovers with both. Shaw and Yeats saw her as the embodiment of "The New Woman," a feminist ideal which emerged in England around this time. The New Woman was sexually liberated, independent, and career oriented. This ideal defines feminism to this day and had a major impact on the spread of first wave feminism. John Todhunter, a Golden Dawn member and friend of Yeats, wrote a play starring Farr as a priestess who summons a goddess to exact revenge on her cheating boyfriend. This performance made her the star of many plays written by Shaw with her in mind, portraying her as this new kind of liberated woman.

Yeats initiated her into the Isis-Urania Temple of the Order of the Golden Dawn in 1890. Farr became a student of occult magick at the Temple, and soon a teacher. She instructed students in developing ritual magick skills such as scrying, tarot card reading, Enochian magick, invocation, and evocation. Farr also wrote instructional documents for the Golden Dawn called "Flying Rolls." In 1897, Farr became the leader of the English lodges. She also created a secret society within the Isis-Urania Lodge called "The Sphere Group." Farr was revered within the order for supposedly being able to summon the god Taphthartharath, also known as the demon of Mercury. She left the Golden Dawn in 1902 after infighting with other leaders and joined the Theosophical Society. For the next few years, Farr wrote articles on women's liberation and ancient Egyptian religion for a journal called *The New Age*. Farr was a true occult feminist. For her, women's liberation was about much more than passing suffrage and divorce laws. It was a spiritual liberation. In 1907, she wrote an article for *New Age* advocating that prostitution not only be made legal, but should be treated as a sacred rite:

"Ancient Egyptians, Ancient Hindus agreed that the vagaries of nature must be obeyed; and certain women, trained as dancers, were dedicated to the gods and their worshippers. In their temples, prostitution was a sacred institution... the Hindu, for instance, considers that woman is part of the immortal mother of life herself and that to unite with a woman is to clasp the universe in your arms and taste the ecstasy of being."

Farr was also profoundly anti-Christian. In her book *Modern Woman: Her Intentions*, she writes:

“The lowering of their (women) status occurred when the white races adopted the Assyrian Semite’s Scriptures. The Christian religion brought us that curse cowering behind its gospel of glad tidings...”

She was no fan of Islam or Judaism either, going on to say:

“Women have a very long score to settle with the Jews and the Mohammadians...”

In this book she also advocates for eugenics and sterilization.

Florence Farr moved to India in 1912 to teach at a women’s college. There, she died of cancer at the age of 56 and received a Hindu burial. It’s fascinating to me personally that such a famous, well-connected woman who was a prolific writer on women’s liberation was an occult priestess known for her ability to summon powerful demons and nobody talks about it. However, just as in the case of the fraudster medium Victoria Woodhull, it seems sensible if you’re trying to convince mainstream western women to adopt feminism, you probably want to leave things like demon summoning out of the story of feminist heroes.

Another titan of Theosophy was Annie Besant. Annie was probably the most important feminist to carry on the work of Blavatsky after her death in 1891. Born Annie Wood, she married Frank Besant when she was 20 years old. The couple had a son and daughter together. As she put it in her autobiography, the couple were “an ill-matched pair” with Annie being more progressive politically and more Catholic leaning, while Frank was more conservative and a vicar in the Anglican church. Only a few years into the marriage, Annie began to question the divinity of Christ and soon rejected the faith, refusing to take communion in her husband’s church. Annie had also begun to write books and articles which earned a small sum, and she was unhappy with her husband having control over the household finances. She saw Frank’s income as belonging to the family, but her income as belonging to herself. She legally separated from Frank after 6 years of marriage, taking their daughter with her and receiving a small allowance from Frank. She

began to write a column for a newspaper published by the National Secular Society in England, of which she was a member. She advocated for secularism, socialism, birth control, and feminism. She also attacked the Church of England and advocated for a secular state. The *Pall Mall Gazette* asked her to review H.P. Blavatsky's book *The Secret Doctrine* in 1889. This led to a meeting with Blavatsky, and her subsequent conversion to Theosophy and membership in the Theosophical Society. Besant distanced herself from socialism and abandoned secularism upon finding Theosophy and became a devoted student of Blavatsky.

Like Mabel Collins, Besant became a co-editor of *Lucifer* with Blavatsky, and also moved Blavatsky in with her. Besant began developing psychic abilities with fellow Theosophical Society member C.W. Leadbetter. Together, they wrote two books- *Occult Chemistry* and *Thought-Forms* about their psychic experimentations. Upon Blavatsky's death just two years later, Besant soon became one of the most well-known advocates of Theosophy and represented it at the Chicago World Fair in 1893. Shortly after that she took her first trip to India, which she considered to be her homeland, believing she had lived there in past lives. The American Theosophical Society split off from the branch now being run by Besant and Henry Steel Olcott, and Annie moved permanently to India with Olcott where they embarked on a speaking tour together. Besant immersed herself in Hindu study and culture. In 1898, she founded the Central Hindu College and high school for boys. In 1902, she joined the International Order of Freemasonry for Men and Women *Le Droit Humaine*, seeing freemasonry as a natural extension of her occult studies in Theosophy. Annie opened the first Lodge of International Mixed Masonry *Le Droit Humaine*. This particular masonic order is globalist rather than local and uses the Scottish Rite, and Besant eventually became the Grand Commander of the order, helping to grow its membership worldwide.

In 1906, Besant's friend, C.W. Leadbetter resigned from the Theosophical Society after controversy erupted when it was learned he had been teaching some boys approaching puberty under his "spiritual guidance" about masturbation as well as committing sexual

acts with them. Besant remained his friend, and in 1907 she became president of the Theosophical Society Adyar (the main chapter headquartered in India) when Olcott died. Leadbetter was re-admitted to the Theosophical Society under Besant the following year.

In 1909, Leadbetter discovered a 12-year-old Indian boy named Jiddu Krishnamurti, who he believed was destined to be a “World Teacher,” and vehicle for an advanced spiritual entity which would prepare humanity for higher evolution called Lord Maitreya. Leadbetter said he was struck by the boy’s beautiful aura and took him under his wing. Besant agreed the boy could be prepared to take on the spirit of Maitreya, who she believed was living in the remote Himalayas in a physical body too delicate to be exposed to the volatile human world. Besant also believed that Jesus of Nazareth had been trained for the same purpose by the Essenes and had allowed the Maitreya entity to overtake his physical body. Besant agreed with Leadbetter that Krishnamurti should be trained to be a similar holy vessel for another incarnation. Besant enrolled him in her esoteric school for boys and legally adopted Krishnamurti in 1910 with the permission of the child’s father. Yes, you read that correctly. An accused pedophile and his female occultist friend adopted a 12-year-old Indian boy so they could prepare him to be the human vessel for a spirit they believed was a sort of messiah, and the boy’s father agreed to this for some reason.

Besant and Leadbetter began grooming him for his future by creating an international organization called The Order of the Star in the East. This organization was pretty much a cult created in order to exalt Krishnamurti as the new incarnation of Maitreya and gained over 15,000 members worldwide in just two years. Followers pledged to prepare for the coming of the great Teacher who would soon appear to them when Krishnamurti was ready to be possessed by him. This cult, referred to as the OSE, lasted for over a decade amassing 43,000 members worldwide, some of whom were considerably wealthy^[xxix]. It had a publishing company called Star Publishing Trust which produced propaganda publications to help

solicit donations and grow membership, reaching 21 countries in 14 languages. Around this time, some high-ranking members of the society had begun declaring themselves as chosen apostles of the coming teacher. The “World Teacher Project” as it was also known began gaining media coverage around the world, and in 1927 Annie Besant announced, “the World Teacher is here,” and many expected Krishnamurti to assert himself as messiah. The OSE purchased land in Ojai, California to be used to start a small-scale breakaway civilization that would serve as a template for the rest of the world and would be led by the World Teacher. The cult’s name was changed to Order of the Star to reflect this new period of enlightenment. But Krishnamurti had become disillusioned with the role he was expected to fulfill, and with Theosophy in general.

In 1929, he gave a speech in which disbanded the Order of the Star and rejected his role as vehicle for the Maitreya. Soon after, he left the Theosophical Society altogether. Krishnamurti remained close to Besant for the remainder of her life, saying she was “the only sincere one” involved in the fiasco he had experienced with the Theosophical Society. According to Krishnamurti’s biographer, Mary Lutyens, when asked about Leadbetter in the 1970’s he said only “Leadbetter was evil” and refused to discuss the matter any further. Besant died in India two years later^[xxx].

We can’t end our chapter on feminists in Theosophy without mentioning Alice Bailey, who has a lot in common with Annie Besant and built on her work. Alice Bailey is often called “the mother of the New Age.” Alice was born in England in 1880 and ended up traveling to India as a young woman to do Christian missionary work. There, she met Walter Evans and the two married and moved to California where Walter was ordained as an Episcopal minister. The couple had three daughters before Alice demanded a separation in 1915. Alice found work in a sardine cannery and discovered Theosophy the same year. She joined the Theosophical Society and is listed as one of the founding members of the Pacific Grove Lodge on its charter as Alice Ann Evans. A few years later she moved to the headquarters of the American Section of the Adyar society at the

Krotona Theosophy colony in Hollywood, California where she worked in the vegetarian cafeteria. There she met Foster Bailey, a 33rd degree Freemason and the national secretary of the Theosophical Society. The two were expelled from Krotona in 1920 for pushing their own teachings and vision which the leadership there did not appreciate. The pair moved to New York and married in 1921. The following year they founded the Lucifer Publishing Company. Remember, to occult feminists, Lucifer is a liberator and a good guy, not a villain. However, due to concerns about public perception and potential confusion with the Theosophy journal of the same name, they soon changed a few years later to Lucis Publishing Company. Initially, the main goal of the company was to publish Alice and Foster's many books. Later, the company would expand to become the Lucis Trust, which still exists today. Most of Alice Bailey's writings are not explicitly feminist in nature, but focus on the usual occult and esoteric teachings- Neoplatonist metaphysics, cosmology, meditation, psychic healing, magick ritual, etc. Like other Theosophists, she wrote 24 books, many of which she says were telepathically dictated to her by a spiritual master she called "the Tibetan" or D.K., or Djwhal Khul.

Bailey also sought to usher in the dawning of a new global consciousness, and in 1923 opened the Arcane School which was a center for esoteric study and instruction. Like Besant, Bailey believed that the person of Jesus of Nazareth was a psychic vessel of sorts for an ascended master whom she called "the Christ," but don't confuse this with Christianity. Bailey's teachings are anything but Christian. She was talking about the same entity as Besant but called it a different name. Bailey did not believe in the authenticity of the Bible, or the trinity. Instead, she agreed with Bailey that this messianic entity would return in another vessel who would be a student of the occult, and that this entity would usher in the Age of Aquarius. Bailey did not invent the term "New Age," but she was instrumental in popularizing it. In 1934, Bailey wrote a book called *The Externalization of the Hierarchy*. On a personal note, I have to say that I find Bailey's writing to be the most annoying of all the

feminist and occult literature I have read. She tends to repeat herself and include an obnoxious number of bulleted lists in her writing, but this book was what helped make her connection to the United Nations, so it is one of her most important if you can get through it. She describes "The Hierarchy" as "a name covering the working disciples of all degrees." Bailey explains how The Hierarchy has been in the process of approaching humanity on the physical plane, and that they will unite with humanity and heal the world in this coming New Age. She writes about the first World War, the rise of communism, and other events of that time being signs of this merging:

"Esoterically speaking, a point of contact, a moment of "spiritual intercourse," is imminent, and out of that moment a new world can be born."

The basic idea of the book is that all the religions, governments, and consciousnesses of the planet must be blended into one and unified. This reflects once again the monism we see sprinkled throughout many of the occult groups covered in this book. When the United Nations was founded in 1942, Alice Bailey saw a chance for her ideas to become reality. She immediately supported the UN and called for a New World Order, which has resulted in many false conspiracy theories and exaggerations about her online. This is a shame, because there is enough room to criticize and condemn her teachings without the need to fabricate anything.

What is true is that Alice Bailey had a tremendous influence on the UN from its inception. Most people are not aware that there is indeed a spiritual, esoteric element to the UN. Alice Bailey's organization, World Goodwill, is a UN NGO (Non-governmental organization) and the UN Spiritual Caucus is filled with Bailey followers. Alice Bailey wrote a New Age occult mantra called "The Great Invocation," which was read on a live radio broadcast from the UN building in New York by Eleanor Roosevelt and is still used by New Age groups around the world, especially in group meditation. UN Assistant Secretary General Robert Muller is a student of Bailey's work, and in 1989 he won a UNESCO Peace Education Prize for his World Core Curriculum, which was loosely based on

Bailey's *Education in the New Age*. Muller also wrote for Bailey's publication *The Beacon* and addressed students at her Arcane School. The UN Spiritual Caucus itself is a bizarre coalition of New Age religious groups which says on its webpage that it seeks to support the aims of the United Nations and "to balance and strengthen the endeavors of the UN system and its affiliates with inner reflection and stillness. We meet from September to June at the UN Headquarters to spend time together in silent reflection, share our insights, and explore ways of using this inner focus to serve the highest potential of the UN." Groups included in the Caucus are at least two directly related to Bailey- The World Goodwill and Findhorn Foundation, but there are several others, all esoteric New Age groups who advocate vegetarianism/veganism, collectivism, and the combining of all world religions into one.

I think most people would be quite surprised to know that the United Nations expressly promotes an esoteric New Age agenda which seeks to eliminate the individual religions of the world, including Christianity, in order to create a one world New Age religion based on the occult Theosophical teachings of Alice Bailey. Remember, these are teachings Bailey says were telepathically communicated to her from an other-worldly entity, and they include teachings that most regular Americans would find very controversial such as psychic healing, astrology, astral travel, and even ideas that the planets are living entities. If you find this hard to believe or think I'm exaggerating, you can visit spiritualcaucusun.org and see for yourself. The establishment of these NGO's will be particularly important to the funding and spreading of feminist ideology, as you will see in the next few chapters, and it began here with Alice Bailey and the United Nations.

While Alice Bailey may not have written books specifically on women's liberation, she is an important figure who influenced many women who did directly impact feminism, and she was a central figure in bringing the New Age to America which had spawned the revivals of paganism, witchcraft, and other occult religion we see rising in popularity today. You may have noticed that each of the Theosophists discussed in this chapter claimed that their "teachings"

were given to them by enlightened spiritual entities from another realm by some means of telepathy or psychic communication.

In my estimation, there are only three possible explanations for this. The first and most obvious explanation is that they were lying, in which case they are all frauds. The second possibility is that they were all mentally ill, which seems unlikely for the most part given that these people were so highly productive and able to travel, organize, and achieve a lot in their lifetimes. There is also no suggestion from those around them that they were obviously suffering psychosis or hallucinating these experiences, and that wouldn't explain all of these women believing in the same things. The third possibility is that these women were indeed engaging in contact and cooperation with some type of entity, which begs the question; what kind of entity, and what was their motivation? I certainly wouldn't be the first to suggest that these were likely demonic entities. In 1Timothy 4:1, the Bible says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;² Speaking lies in hypocrisy; having their conscience seared with a hot iron;³ Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." I will leave it up to you to decide if this is a reference to Theosophy and New Age teaching.

Whatever the explanation for the psychic transmission of the writings of Theosophists at the forefront of the women's liberation cause, none of them reflect well upon these writers now in the modern day. All three explanations instantly discredit them, so feminist academics either conveniently ignore these women's claims of automatic writing, or intentionally obscure them. As I stated before, the primary goal of feminists in academia is to paint all their heroes as brilliant, courageous, and most of all credible. Any truth-telling about the frauds and forgeries of the spiritualist medium suffragettes or the claims of divinely inspired telepathic writings of Theosophists would undermine or even destroy the credibility of first wave feminism, which is exactly why I detailed them at length in this

book. Feminist academics have been the gatekeepers of the history of women's liberation for half a century now, and they have buried most of this information because nothing would be more embarrassing to them than the public realizing that the women they have made into idols were either liars, frauds, or messengers of the demonic. If the whole truth was told, the public might dismiss feminist ideology as the work of con artists rather than warriors for justice, and donations and funding for the many women's studies departments at major universities might dry up. So, most students of these women's studies programs are told some version of history which does not include insider trading, fake cancer cures, summoning demons, telepathy, or cults.

Chapter 7: A Brave New World

With the passage of the 19th Amendment in the United States on August 26, 1920, and the passage of partial women's suffrage in England in 1918, a brand-new era was ushered in. Both countries had just come out of World War I, and the roaring 20's had begun. An economic boom in the west combined with a spirit of decadence and prosperity launched the new, liberated woman into the mainstream. The flapper girls of the roaring 20's flaunted their disdain for traditional social expectations of women, rejecting feminine style and social norms of the Victorian era. They cut their hair short, wore short skirts, smoked, danced, drank, and drove automobiles. The curvy body type that had been in fashion for so long also went out of style and slender boyish frames were "in." They no longer had chaperones or curfews; instead, they went to parties and treated sex more casually than the Victorian era feminists. With this newfound, albeit limited, sexual freedom came increased concern for preventing pregnancy. Technological advancement was happening at a very fast pace at the dawn of the twentieth century, making things like electricity, automobiles, movies, and air travel possible. Advancements in biology and medicine were creating questions about the ethics of using science to control fertility and reproduction. Eugenics, the idea that the biological quality of humans could be improved using scientific technology, was front and center for the first half of the twentieth century. This is also where we see a move toward secular scientism and away from Christianity blossom into full-blown humanist and transhumanist ideas, which came to govern powerful global policy making organizations like the United Nations and many influential Non-Governmental Organizations. We begin to see a lot of cooperation between secular humanists and occultists due to the overlap in their goals. The widespread popularity of Charles Darwin's theory of evolution also helped revive ideas about population control among the neo-Malthusians in England, and the intellectual elite began to dream that science and

technology might help them usher in utopia by providing a means to control reproduction, and therefore, mankind.

Governments had a vested interest in funding this research in the hopes that they could reduce or eliminate heritable birth defects, disease, and other perceived weaknesses in their populations. Eugenics research went hand in hand with the arms race after the first World War, with nation states hoping to create better soldiers and fitter populations that could better survive another massive conflict. Just as we saw most feminists of the nineteenth century involved in Spiritualism, in the twentieth century we see most feminists involved with eugenics, abortion, and birth control. The first wave of western feminism was mostly about law, and second wave was about sexual and reproductive revolution.

Perhaps the most famous example of this is Planned Parenthood founder Margaret Sanger. Sanger was born the sixth child out of 11 as Margaret Higgins in 1879. Her parents were Irish immigrants who had settled in New York, and Sanger's mother died at the age of 49. I've seen numerous biographies on the internet which say the cause of her death was her 18 pregnancies and 11 births, but this is not true. Mrs. Higgins died of tuberculosis, but many feminist writers and bloggers have a vested interest in justifying some of Margaret Sanger's most controversial views, so they try to attribute her mother's death to "having too many children" in order to stoke sympathy for Sanger's cause when the truth is that Mrs. Higgins died of one of the most common scourges of the time^[xxxi]. They also try to overplay the hardships of Sanger coming from a large family, which seems so foreign to us today, but was not at all uncommon at the time. Margaret Sanger certainly did have a negative view of being the middle child of a large family, but of course there are a great many people from such families who don't see it that way at all. My great-grandfather was one of fourteen children, none of whom counted this as a burden as far as I know. This is quite obviously a matter of perspective, but in feminist academia it is always portrayed as a negative and a hardship, mostly in order to justify abortion.

Margaret married German Jewish architect William Sanger in 1902, but her political activism began in 1911 when she joined the Women's Committee of the New York Socialist Party. This began her association with a bohemian circle of artists and intellectuals in New York at the time, and she soon became interested in feminism. Sanger had a background in nursing, and this combined with her new radical politics in the form of writing pieces on sex education. These were called "What Every Mother Should Know" and "What Every Girl Should Know." These columns appeared in the socialist magazine *The New York Call*. One of Sanger's most famous quotes is "No woman can call herself free until she can choose consciously whether she will or will not be a mother.^[xxxii]" But something most people didn't know at the time, and many still don't know today, is that Sanger likely fabricated her most famous personal account of tending to a patient suffering the effects of botched self-induced abortion during this time in an apparent effort to propagandize the subject. She often publicly told the story of a woman she treated in her nursing days who died after two attempts at abortion named Sadie Sachs. The story included a male doctor who unsympathetically laughed at the woman and told her to make her husband sleep on the roof, and that she could not have her cake and eat it, too. Sanger biographer Ellen Chasler made an effort to corroborate the story and found no evidence of Sanger ever having met or treated such a person. She couldn't find any record that the patient even existed, which should be possible given the very detailed account including the general time and place. Other fans of Sanger have also tried to find evidence supporting Sanger's tale and failed. Therefore, it is accepted among several Sanger biographers that Sanger made up this and possibly other similar stories to propagandize the issue.

At this point in my research on feminism, I had already noticed a distinct pattern of lies, forgery, and fraud. Given this, I wondered just how many of the dramatic assertions from feminists about the proliferation of "back-alley abortions" were true, and how many were fear-mongering abortion propaganda. With just a little research, I

discovered that abortion rights activists have indeed been engaged in falsifying and exaggerating a great deal of facts and figures about abortion prior to *Roe v. Wade*, if not imagining them altogether. The often-repeated trope about desperate women seeking “back-alley abortions” performed by unskilled, untrained hacks is false. Before abortion was made legal in 1973, ninety percent of abortions were performed by physicians, and almost all the rest were performed by midwives^[xxxiii]. As I have already mentioned, prior to the medicalization of childbirth, nearly all abortions were performed by midwives who were trained and skilled in the practice. Another egregious lie that has been repeated by the media ad nauseum for decades is that prior to legalization, tens of thousands of women died every year as a result of these supposedly dangerous illegal abortions. Dr. Bernard Nathanson, co-founder of the National Abortion Rights Action League and director of the largest abortion clinic in the world during the 1970’s later admitted that leading abortion proponents knew that this figure was false, but felt it was “useful” as a PR tactic^[xxxiv]. Even staticians from Planned Parenthood have admitted that abortion death statistics were very accurately kept in the years leading up to legalization. For example, there were only 39 deaths from illegal abortion in 1972^[xxxv]. It might shock you to know that in the decades since abortion was legalized, deaths from abortion have increased, mostly as a result of abortion numbers skyrocketing after legalization. Independent studies have found that these deaths are often hidden or misrepresented on death certificates. Researchers in Finland examined women’s medical records and death certificates and found that 94 percent of maternal deaths related to abortion were not identifiable as such from the death certificate alone^[xxxvi]. The number of illegal abortions performed annually in the U.S. was also repeatedly exaggerated roughly tenfold^[xxxvii].

I felt quite shocked and betrayed to learn these facts, because I remember being a high schooler and hearing and believing almost all these myths from the media and other sources I should have been able to trust, including my own mother who was a volunteer for

Planned Parenthood in the mid-seventies. If Sanger and the abortion advocates she paved the way for truly cared so much about educating women and girls so that they could make informed choices; then why did they engage in such massive attempts at disinformation? If this problem was as dire as they proclaimed, then why propagandize and lie to such an extent? I think I have discovered the answer, but more on that later.

Within two years of Margaret Sanger finding her new circle of radical reformer friends, she became estranged from her first husband, William in 1913. The following events are detailed in the biography *Woman of Valor* by Ellen Chesler. By the time of their estrangement, the couple had three children, two boys named Grant and Stuart, and a girl named Peggy. In August of 1914, Margaret Sanger was charged with violating postal obscenity laws by mailing copies of her publication, *The Woman Rebel*, which contained graphic descriptions of various contraceptive methods. To avoid facing prosecution, she fled in the middle of the night to Europe without saying goodbye to her children. She was prepared to live in exile until the political climate was more favorable for her to return and hopefully avoid jail. While away in Europe, Sanger began affairs with multiple partners while her husband Bill tried to care for the two younger children while Stuart, the oldest, was at boarding school. Bill sent letters to his wife begging her to reconcile, professing his love for her and his deep desire to reunite his family. Margaret responded with a callous letter ending the relationship and asking for divorce. A few months later in early 1915, Bill was arrested for having distributed some of his wife's pamphlets on family limitation. Margaret was apparently frustrated that he had involved himself in her work as an apparent attempt to rekindle their romance and regain her favor. She remained in Europe and carried on affairs with multiple men. Bill was jailed for 30 days as a result of his conviction, and the two younger children were sent to boarding school. Her son Grant frequently wrote his mother, asking when she would return so he could come home from boarding school. Margaret returned to the United States after a year in exile but did not bother to visit Bill in jail. In November of 1915, five-year-old Peggy became ill while at

boarding school and died of pneumonia. Young Grant lamented that if only his mother had been there, little Peggy wouldn't have gotten so sick. This tragedy solidified the end of the Sanger marriage, which was formally ended in 1921.

According to Chesler, Sanger spent even more time away from her sons in the years after Peggy's death. Another Sanger biography, *Margaret Sanger: A Biography of the Champion of Birth Control*, quotes her son Grant as saying "mother was seldom around. She just left us with anybody handy and ran off. We didn't know where."^[xxxviii] Back in Europe, devastated and racked with guilt over her daughter's death, Margaret Sanger dabbled in Rosicrucian occult rituals which were introduced to her by Havelock Ellis, a sexologist who was also one of her lovers^[xxxix]. The rituals were meant to help her contact the spirit of her dead daughter. Sanger had contempt for traditional religion for the same reasons as most feminists. She wanted to be free to take casual lovers and travel the world working. But she, like others, felt she could combine science with occult spiritualism in a way that left her free to do as she pleased, and allowed her to discover "the god within" and become empowered. Rosicrucian spiritualism offered a spiritual dimension to Sanger's worldview, which was not one of service to God, but of self-enrichment. Sanger's entire struggle was about liberation from obligation to anyone but herself and making herself her own god.

Sanger, like many of the women we've covered so far in this book, hung out with many famous artists, radicals, and intellectuals of her time. Many of these became her lovers as well. We cannot understand what motivated Margaret Sanger without understanding a little bit about the handful of people she says were her biggest influences. H.G. Wells was certainly one of those people. Wells called Sanger "the greatest woman in the world; the movement she started will grow to be, a hundred years from now, the most influential of all time in controlling man's destiny on earth."^[xl] The affair between the two started in 1920 but remained intermittent until Wells' death in 1946. Wells and Sanger were both believers in the same "free love" as Victoria Woodhull, and thus both had many other

lovers in their lifetime. Wells was married to his cousin, but the two separated after only three years of marriage when Wells had an affair with one of his students. Wells' scandalous affairs with much younger progressive feminist women are too numerous to mention here, except to say that he was not only one of the most influential writers of the early 20th century, but also an enormous influence on Margaret Sanger. Both Sanger and Wells' fathers were "freethinkers." Wells studied Darwinian biology early in his career and was a student of Thomas Henry Huxley who was known as "Darwin's Bulldog." Wells co-authored a book with Thomas Huxley's grandson, Julian Huxley, and his own son, G.P. Wells, called *The Science of Life*. The book was meant to explain Darwinian theories of biology as well as the psychological and behavioral theories of Carl Jung to the masses of the time. Wells became more opposed to traditional religion as he aged and became a harsh critic of the Roman Catholic church- another thing he shared with Sanger. It's clear Wells' ideas on biology, transhumanism, and futurism contributed to Sanger's thinking on these issues.

Another of Sanger's most important influences was her friend and lover, early British sexologist Havelock Ellis. Sanger's book, *The Pivot of Civilization*, opens with a quote from Ellis: "I dream of a world in which the spirits of women are flames stronger than fire, a world in which modesty has become courage and yet remains modesty, a world in which women are as unlike men as ever they were in the world I sought to destroy, a world in which women shine with a loveliness of self-revelation as enchanting as ever the old legends told, and yet a world which would immeasurably transcend the old world in the self-sacrificing passion of human service. I have dreamed of that world ever since I began to dream at all." Sanger's book, *Woman and the New Race*, includes a preface by Ellis as well. When he was 32, Havelock Ellis married Edith Lees, an openly lesbian feminist woman with whom he had an open marriage. The couple maintained separate residences and never had children. Lees had numerous lesbian affairs of which Ellis was aware^[xli]. The Sophia Smith Collection of Women's History has a large archive of

Sanger's personal correspondence, and the description of the contents includes personal letters revealing a long affair between Ellis and Sanger, as well as affairs both had with others while still married. An interesting side note I found in this archive says that Sanger's collection also includes material collected by her on Theosophy and writings of Annie Besant, who was the first woman to publicly endorse birth control in 1877.

Ellis apparently suffered from frequent trouble with impotence until his 60's, when he apparently somehow discovered that the sight of a woman urinating cured the problem. Ellis called this particular fetish "undination." This is the only strong personal sexual proclivity he ever spoke of having personally and seemed otherwise asexual. Indeed, Havelock Ellis was an early pioneer of human sexual behavior research as well as psychedelic drug use. He was among the first to suggest that homosexuality was not a disease, but a "natural" harmless quirk of sorts. He preferred to use the term "sexual inversion" to describe it. Ellis co-authored the book *Sexual Inversion* with John Addington Symonds who was a proponent of homosexuality as well as pederasty. Symonds, like Ellis, was married to a woman but Symonds also had affairs with men, whereas it is unclear whether Ellis ever did. Ellis also studied transgenderism along with his contemporary, the infamous Magnus Hirschfeld. Ellis preferred a separate term, "sexo-aesthetic inversion," but later called the phenomenon "eonism." Ellis also had extremely controversial views on sexuality in children, and in his book *Psychology of Sex*, wrote of case studies involving masturbation in children as young as 3 or 4. He asserted that children were capable of a "wide range of genital and sexual aptitude." Like Sanger, Ellis was a committed eugenicist who served as Vice President of the Eugenics Education Society. In his book, *The Task of Social Hygiene*, Ellis writes, "The superficially sympathetic man flings a coin to the beggar; the more deeply sympathetic man builds an almshouse for him so he need no longer beg; but perhaps the most radically sympathetic of all is the man who arranges that the beggar shall not be born." Ellis was also a member of the Eugenics Society. Concerning Ellis' religious beliefs, he wrote "Had there been a lunatic

asylum in the suburbs of Jerusalem, Jesus Christ would infallibly have been shut up in it at the outset of his public career. That interview with Satan on the pinnacle of the Temple would alone have damned him, and everything that happened after could but have confirmed the diagnosis.^[xliii]” Ellis wrote this in 1914, the same year Margaret Sanger started her publication *The Woman Rebel*, which had as its slogan the phrase “No Gods, No Masters.” Sanger was again charged under Comstock Laws for the distribution of the magazine and went to England to avoid prosecution. There she met neo-Malthusians like Charles Vickery Drysdale whose primary concern was controlling population growth, which fit nicely with Sanger and Ellis’ ideas on eugenics.

In addition to all of this, Havelock Ellis was also a pioneer in western use of mescaline, a hallucinogenic drug. He detailed his experimentation the drug in an essay called *Mescal: A New Artificial Paradise*. Of his experience he wrote that mescaline was magical, enabling him to visit an “optical fairyland,” and he shared some of the drug with famous poet and occultist W.B. Yeats, who was also a member of The Hermetic Order of the Golden Dawn. Mescaline has since been widely used in new age and occult ceremonies in the west.

Another associate of Sanger who influenced her work was radical anarcha-feminist and committed atheist Emma Goldman who shared the view of most first wave feminists that Christianity was particularly oppressive to women. Goldman was considered very radical for her time. She was born to an Orthodox Jewish family in Russia and immigrated to the United States as a teenager, only to be deported in the red scare of 1919 due to her radical anarchist activities. Goldman was a radical feminist who supported sexual liberation, contraception, and acceptance of homosexuality. She was also a strong critic of marriage. Goldman distributed Sanger's pamphlet *Family Limitation*, and both women were arrested under Comstock Laws for distribution of obscene material.

Aside from her intellectual and activist circles, Margaret Sanger also made many friends and associates in her efforts to gain funding

for her clinics and other projects. After she divorced her first husband and left her two remaining sons to care takers so she could travel and work unincumbered, she married James Noah H. Slee in 1922. I wondered why a woman who believed in free love and didn't want to be tied down to children would bother marrying again, but it turns out that Mr. Slee was a wealthy businessman who produced a popular household oil, and the two had an open marriage until the much older Mr. Slee died in 1943^[xliii]. Mr. Slee also became the first manufacturer of diaphragms, a popular method of birth control prior to the birth control pill.

Sanger opened her Clinical Research Bureau with anonymous funding from John D. Rockefeller Jr. In 1923. Rockefeller and his family continued to provide major financial support for Sanger and her clinics, which eventually opened worldwide as Planned Parenthood International^[xliv]. Rockefeller Jr. Had already opened the Bureau of Social Hygiene in 1913, which was another organization that promoted population control and eugenics. Rockefeller was raised a Baptist but was an ecumenist in the most extreme sense; that is, he wanted all Protestant sects to merge and become a singular entity. He took this much further when he built the massive, ambitious Riverside Church in New York City, which opened in 1930. Riverside is an enormous interdenominational church which was the brainchild of Rockefeller and ultra-progressive minister Harry Fosdick. The church is a monument to their idea of blending the world's religions into one worldwide faith, and its interior includes iconographic artwork featuring not only Jesus, but also Confucius, Buddha, Muhammad, Socrates, Kant, Hegel, Einstein, Darwin, and many others. This reflects Rockefeller's goal of not only reforming Christianity into a sort of liberal humanism, but to reconcile and combine it with science and evolution. This is a common thread of New Age occultism- a one world religion. Rockefeller later donated the land for the U.N. Headquarters in Manhattan which houses the Interfaith New Age UN Spiritual Caucus. The Rockefeller family has been one of the major funders of feminists causes around the world ever since.

There has been plenty of criticism of Sanger in the last decade since the internet has brought to light her racist eugenicist views, and rightly so. However, it is not often mentioned that Sanger allied herself with some other very ethically dubious people in order to realize her dream of a magic pill that could prevent pregnancy. Sanger's publication, *The Birth Control Review*, started in 1917, regularly featured the work of German researcher Ernst Rudin, who studied psychiatric and mental disorders with Emil Kraepelin, the father of modern scientific psychiatry, at the Kaiser Wilhelm Society for the Advancement of Science in Germany^[xlv]. Once more, the German American Rockefeller Family was responsible for most of the funding which established Kraepelin & Rudin's work at Kaiser Wilhelm. Both were eugenicists and advocates of "racial hygiene" a theory of social Darwinist eugenics which the Rockefellers were already promoting in America. Rudin was a member of the Nazi "Expert Committee on Questions of Population and Racial Policy" where he advocated for the sterilization of people considered mentally or physically unfit. Rudin was also a member of the Nazi Party and received two awards for his eugenics work from Adolf Hitler himself. Rudin even gave public speeches where he spoke of "the value of eliminating young children of clearly inferior quality."^[xlvi] Sanger had similar feelings about children, as she illustrates in the famous quote from her 1920 book *Woman and the New Race*, "the most merciful thing that a large family does to one of its infant members is to kill it."

In 1951, Sanger met with physiologist Gregory Pincus, who was a leading researcher on synthesizing human hormones. Pincus was born to a Russian Jewish family who came to the United States at the turn of the century. Pincus was a genius who had an Ivy League education. He studied reproduction in mammals, and in 1951 Sanger met with Pincus to discuss formation of a hormone pill that could stop ovulation, a birth control pill. They needed funding for such an endeavor, so Sanger went to her very wealthy friend and fellow feminist, Katharine McCormick for help. McCormick was a former suffragette who married Stanley McCormick, heir to the International

Harvester fortune. Not long after the couple were married, Stanley began to show signs of worsening mental illness. Stanley suffered from many bizarre compulsive behaviors such as washing and drying his hands until they chaffed, and obsessive-compulsive masturbation which became so severe that Stanley slept in a self-made harness which strapped his wrists to his ankles. He had intense fear and anger regarding women and sex and was unable to consummate his marriage with Katharine. In 1908, he went to stay with his family at their sprawling Riven Rock estate in California, where Katharine and the McCormick family brought in some of the leading doctors and psychiatrists of the time to treat Stanley. They recommended Stanley be isolated from women completely, including his wife, mother, and sisters. Stanley was confined to the second floor of the mansion and was sometimes allowed to walk the grounds where he would be doused with hoses and sprinklers if he suffered any manic attacks while on his walk.

The Riven Rock estate in California is now occupied by Prince Harry and his wife Megan, and it is also interesting to note that Stanley McCormick's brother, Harold, married Edith Rockefeller, the daughter of John D. Rockefeller Jr. Who was funding Margaret Sanger's Planned Parenthood clinics. Edith Rockefeller McCormick was a patient and supporter of psychologist and occultist Carl Jung. Edith even had her own Jungian psychology practice with over fifty patients. She also made generous donations to the Zurich Psychological Society and paid for Jung's writings to be translated into English and distributed to her elite friends. Edith studied astrology and believed in reincarnation, even claiming to have been the wife of King Tutankhamen in a past life^[xlvi].

By now, you might be noticing that in the twentieth century, a handful of wealthy elites who were friends and colleagues had a mutual interest in occultic beliefs. They played a major part in the direction of humanity through their "philanthropic" generosity to certain causes, including feminist ones. They had a shared vision of the future which they believed could be accomplished through eugenics, globalism, and progressive social reform- all of which

stemmed from a New Age occultic worldview and need for a unified humanity under a New Age, one world religion. Achievement of such a goal would necessitate the dismantling of Christianity, marriage, and the family first before the world could be re-made according to their vision.

While at Riven Rock, the family brought Emil Kraepelin from Germany to examine Stanley. Kraepelin diagnosed him with schizophrenia, and in 1909 Stanley was declared mentally incompetent to control his vast fortune. Katharine and the family shared joint control of both Stanley's estate and his care, with infighting between them until Stanley's death in 1947 when Katharine inherited \$35 million, a majority of which went to inheritance taxes. Katharine McCormick was still a very wealthy woman and feminist activist who was already well acquainted with Margaret Sanger, so when Sanger came to her with exciting research by Pincus which could result in a contraceptive pill, Katharine gladly donated the necessary funds. By 1960, Pincus had created the first FDA approved contraceptive pill, paving the way for the final stages of women's liberation and the Sexual Revolution.

There is no doubt that Margaret Sanger changed the world with her fight to make birth control and abortion legal and accepted not only in the west, but across the world. The effects of her work were so revolutionary that they are hard to quantify, and since her death in 1966, there has been much controversy about her ideas- mostly concerning race and eugenics. Since so much has been said about that subject and this book is about feminism, I won't go into detail on my personal views about it. I would, however, like to contribute my opinion as a mother of five children who has also suffered three miscarriages about how deeply Sanger affected the public opinion of motherhood in general. She had very little positive to say about motherhood, referring to it as slavery, a trap, and calling women who had more than a couple of children "breeders." Here is brief excerpt from Chapter 3 of her 1928 book *Motherhood In Bondage*:

"There is a certain type of mother who can best be described as a "breeder." She is endowed by Nature for the function of motherhood. Often gifted with a splendid physical constitution, she seems to

inherit a predisposition to pregnancy...These women are caught early and never released from the trap of involuntary maternity... These mothers may be fairly said to exemplify the typical American mother- the mother worshipped in our popular songs, stories, and motion pictures. They reveal themselves heroically willing to make any sacrifice for their children. They work like slaves to provide food, clothing, shelter, and education for their ever-growing brood... In the appended documents we find the confessions of women, the majority of whom have passed their thirtieth year, and many of whom are approaching or past forty, who have enjoyed no surcease from the endless drudgery of childbearing... who are pathetically begging for release from the long slavery they have suffered and are still enduring."

I am extremely dubious about the authenticity of this book and the letters inside it. The Margaret Sanger Papers Project claims almost all of these were likely destroyed by clinics they were sent to, or by associates of Sanger, or were lost to time. They are also anonymous, so I can't imagine that you could ever prove the veracity of the letters almost a century later. They all read like horror stories and are just a bit too similar, sounding like they were written by the same person and possibly exaggerated. This is just my personal perception of the book, not an accusation of forgery. Sure, motherhood is not without its difficulties, and there are certainly some women who don't enjoy it. I'm not saying there were not aspects of motherhood in the early twentieth century that might seem horrific to modern women. However, you have to be blind not to notice the implications of this and so many other passages written by Sanger. She seems to have disdain and even jealousy of attractive women who are seen as fit mothers by men, and therefore tend to marry early and have more children.

Sanger was a woman who put her "cause" above her own children, which she admitted. I am very skeptical of many of Sangers claims of receiving "hundreds of thousands" of letters from women claiming to be desperate for some knowledge on how to prevent the birth of more children. In addition, I have some direct personal knowledge from my own grandmother, who was born in 1926 and is

still alive as I write this at the age of 95. She has all her faculties intact, and I asked her about her mother and grandparents' knowledge of family planning. Her own mother, who lived to be 102 years old and who I knew well, as I was 19 when she passed, had four children between 1922-1927. My grandmother tells me that her mother's doctor advised the couple on how to space out or avoid more births. There was no restriction of this information, and the couple were easily able to prevent any further births by, as grandma put it "being careful and avoiding certain things." When I asked her about whether great grandma was prevented from understanding how to avoid pregnancy, she said "That's absurd. Dr. Lanning told her anything she wanted to know, and it obviously worked since your Aunt Thelma was the last of us kids to be born."

As a mother of five who has done several public debates and interviews about feminism, motherhood, and women's liberation I have made many enemies. I have been called a "breeder" and a "baby factory" so seeing these terms used by Sanger really stuck me, and I realized where this incredibly derogatory term had come from. It is so prevalent in our modern western society now that any woman who has more than the average 1.7 children is referred to in a negative way. I have 5, and I have two Catholic friends who have 7 and 11 children. We share stories about people calling us "crazy," or asking us if we need a new hobby. I have been accused of being too stupid, lazy, or unambitious to have a "real career." I have been told I will regret "wasting my life." This is in no small part due to the decades of propaganda that have dominated the media since Sanger rose to infamy.

Thanks to the work of Sanger and her Malthusian friends, the world- especially the west- is now facing a population collapse. Most of the world now has fertility rates below replacement levels, and in the U.S. we are at an all-time low of 1.6 births on average per woman over her lifetime. In 2021, The Wall Street Journal reported on statistics released by the Center for Disease Control and Prevention, stating "In half of all states last year, more people died than were born, up from five states in 2019. Early estimates show the total U.S. population grew 0.35% for the year ended July 1,

2020, the lowest ever documented, and growth is expected to remain near flat this year.” Africa is an exception, but white papers (internal documents meant for use within the organization) from the Rockefeller Foundation and the Bill & Melinda Gates Foundation explain that their goal is to further reduce birth rates around the world, especially in Africa and India through birth control and abortion initiatives which are always described as “health care” or “empowerment for women and girls.”^[xlviii]

What is amazing to me is that at the time Sanger began fear mongering about the dangers of “too much reckless breeding,” the U.S. birth rate had already tumbled from 7.03 in 1800 to 3.64 in 1910; a decrease of nearly half. This was due to a number of factors including the Industrial revolution. By 1940, the birth rate was already down to 2.06 thanks in no small part to Sanger’s propaganda, clinics, and distribution of diaphragms, but had begun to rise again in the post-World War 2 era of prosperity known as the baby boom. When the contraceptive pill was approved by the FDA in 1960, birth rates took another nosedive from 3.58 to 1.77 in just twenty years^[xlix].

The legalization of abortion in the 70’s contributed to this as well. Yet even during those years when birth rates had begun to drop below replacement, overpopulation propaganda continued to dominate the media with books like the now debunked *Population Bomb*, released in 1968 by Paul Ehrlich. Despite the book’s wildly inaccurate predictions of dire famine, skyrocketing death rates and starvation caused by too much breeding, the book had major cultural and academic impact. Warnings of overpopulation causing every imaginable catastrophe from starvation to pandemics to climate disaster have been based on the same general concepts put forth by the same circles of intellectuals for the last two centuries. All share the same worldview and perception of humanity as a scourge on the planet which must be managed, controlled, and reduced by the ruling class who have combined ancient occult beliefs with “science and progress” to produce this anti-Christina, anti-human ideas about what the world should be. Much of what we perceive to be political

battles on these subjects are spiritual battles which have existed from the time of Plato or before and continue now. Essentially there are two diametrically opposed views at war here- one which sees mankind as the image-bearers of a loving God who said, "go forth and multiply," whose existence is a gift, and the other which sees human existence as something wretched and miserable to be transcended and escaped from. The National Right to Life Committee estimates that over 62 million abortions have taken place in the United States since *Roe v. Wade* in 1973. Abortion has now become legal across much of the world, with only Africa, some of South America, and parts of southwest Asia not having legalized abortion. The World Health Organization says that an estimated 73 million abortions take place worldwide each year. It also says that 61% of all unwanted pregnancies and a whopping 29% of ALL pregnancies now end in abortion. Sanger's champions always try to say she was against abortion, but her organization, International Planned Parenthood Federation, is the largest provider of abortions worldwide, and the NGO states that one of its main goals now is to expand its services to Africa and South American countries, which happen to be the places where the birth rate is still above replacement levels. It's naïve, and frankly absurd, to believe that this has nothing to do with the de-population agenda of its founders and current operators. Sanger was only against abortion in so much as she wanted to prevent pregnancy in the first place. Her ideas on motherhood and humanity can be summed up in one short quote she gave during a John Parsons interview in 1947, "But for my view, I believe that there should be no more babies."

Chapter 8: Radical Spirits and Sexual Revolution

In the first half of the twentieth century, a more secular humanist form of feminism dominated the landscape. There were certainly still many occult feminists, but excitement about technological developments created a move away from traditional religion toward an evolutionary secular scientism in the public consciousness of the west. This began to create a bit of a tension between two types of feminism. In the occult sphere, the famous English occultist Aleister Crowley had started his own new religion, Thelema. A central figure in Thelema is Babalon (a Crowleyan spelling of Babylon), also known as the Scarlet Woman. In her godform, she is a sacred whore. Thelema draws heavily on teachings of the Golden Dawn, of which Crowley was a member before leaving to formulate his own spiritualism. The figure of Babalon harkens back to the ancient temple prostitutes, and in Thelema she represents the liberated woman and the female sexual impulse. Crowley believed that Babalon must be incarnated to help usher in the new Age of Horus, an age of radical individual will which would replace the patriarchal age of Osiris that had dominated mankind since the Middle Ages. The Scarlet Woman would be this physical manifestation. Crowley believed himself to be “the beast” on which the Scarlet Woman would ride, ushering in this new age. He perceived many of the women in his life to be potential vessels for Babalon and engaged in intense, complicated sex magick rituals with them, hoping to incarnate Babalon. You can already see how this would be incredibly appealing to radical feminists of the time. He referred to Revelation 17 to explain this belief, which says

“[The angel] carried my spirit away to the desert. I saw the scarlet woman sitting on the beast with seven heads and ten horns, covered with blasphemous names. The woman was clothed in purple and scarlet, and gilded with gold and precious stones and pearls, with a golden cup in her hand filled with the abominations and the unclean things of her fornication. On her forehead a name had been written, ‘A Mystery: Babalon the great, the mother of harlots and of the abominations of the earth.’ I saw the woman was drunk from the blood

of the saints, and from the blood of the martyrs of Jesus. Seeing her, I wondered greatly.”

This is another example of occult belief in Luciferian forces being the great liberator of humanity, especially women. Two of Crowley’s followers and students, Jack Parsons and L. Ron Hubbard, the founder of Scientology, set out to perform a series of sex magick rituals based on Crowley’s teachings called “The Babalon Working” which were intended to incarnate Babalon and usher in the New Age. Jack Parsons was a rocket engineer and the main founder of the Jet Propulsion Laboratory, a federally funded NASA field center for research and development. In 1946, shortly after beginning the Babalon Working, Parsons met a woman named Marjorie Cameron. He immediately believed her to be the Scarlet Woman. I first heard about Cameron through a video by author Jay Dyer, and I knew she must be included in this book, which was halfway finished with at the time. Cameron perfectly represents to me the epitome of the feminist spirit of the 20th century, not only because of her entanglements with such famous occultists, but because she is a hero to feminists, and she personifies the occult feminist spirit perfectly. It is no wonder to me at all that Parsons felt the same way about her.

Cameron, as she preferred to be called, was an attractive, charismatic woman with flaming red hair. Cameron and Parsons were immediately attracted to each other, and the relationship was sexual from the very beginning. After only a few weeks together, Cameron discovered she was pregnant, but had an abortion without telling Parsons. At that point he hadn’t told her that it was his intention was to try to bring forth a child with her who would be an anti-Christ. This was not Cameron’s first abortion. In her teens, she had been promiscuous and become pregnant, which her mother remedied by performing an illegal at home abortion. Cameron had despised religion all her life, but when Jack Parsons introduced her to Thelema, she gradually became curious and interested in the occult. She first began reading about astral projection and using tarot cards. The couple married the same year they met, but both were volatile personalities, and the relationship was turbulent. They remained together but had affairs. Both were into

the Hollywood bohemian and beatnik scenes and had parties which were attended by other radicals of the time.

In 1952, Jack Parsons was working on a project for the Jet Propulsion Laboratory and accidentally blew himself up while working with explosives in his home. Cameron was devastated and retreated to an artist commune in Mexico. There, she performed occult blood rituals, cutting her own wrists, in hopes of contacting the spirit of her dead husband. After a couple of months in Mexico, she returned to California and attempted suicide. When the attempt failed, she began studying Thelema in an attempt to feel closer to Jack and give her life some sense of direction. She became convinced, as was Parsons, that the spirit of Babalon had been incarnated into her.



3 Cameron's "Peyote Vision" 1955

Late in 1952, Cameron moved to a broken-down ranch in California and began to assemble her own sex magick cult which she called "The Children." She intentionally gathered occultists of different races and

oversaw sex magick rituals and orgies which were intended to bring about mixed race “moon children” who would be incarnated through these spells. Cameron used a number of hallucinogenic drugs during these rituals, something that is quite common in occult ritual magick. Cameron became increasingly obsessed with apocalyptic visions of race war, aliens, and the end of the world and she began to write letters to Jane Wolfe, a fellow Thelemite magick practitioner. Wolfe had been a friend of Crowley and was the master of the Ordo Templis Orientis lodge in Agape, California. Cameron also became a fixture of the occult scene in Hollywood, starring in B movies made by fellow Thelemite Kenneth Anger, and hanging out with famous people like Dennis Hopper, Anton LaVey, and Dean Stockwell. By this time Cameron had become a counterculture icon and well-known witch. She was still producing art which blended feminist liberation and occultic themes. Her art has become even more popular since her death, and Cameron has become the stuff of legend for many feminists, especially in recent years with the revival of witchcraft in the United States.

On the opposite side of the pendulum from Marjorie Cameron and the rebellious occult practitioners of the mid-twentieth century were secular atheist intellectuals, such as Simone de Beauvoir. Born in France in 1908, de Beauvoir was an existentialist philosopher whose writing laid the groundwork for second wave feminism. Since she is such an intellectual, she is not often thought of as a radical, but many of her ideas were foundational to radical feminism. Her most famous book, *The Second Sex*, was the first to position the female identity as “other” in relation to male identity. She shared the same view as others who came before her about religion, specifically Christianity, that it was at the root of women’s oppression. Like Elizabeth Cady Stanton, Simone de Beauvoir believed that men not only controlled religion, but that they used it to control women. She saw Christianity was a patriarchal fantasy which most women were not educated enough to dismiss. She also was among the first to describe the gender-sex distinction which defines transgender ideology today. In *The Second Sex*, she says “one is not born, but becomes a woman.” Like Margaret Sanger, she had an incredibly negative view of motherhood and did

not believe in the concept of any innate maternal instinct; thus, she never had any children. She also advocated for a Marxist-socialist communal system of raising children due to her ideas about women liberating themselves by “transcending” their status as wife and mother. She did not believe women’s liberation was possible if women raised their children in a nuclear family setting, as she illustrates in this now famous quote from “Sex, Society, and the Female Dilemma,” in the *Saturday Review*, June 14, 1975:

“[A]s long as the family and the myth of the family and the myth of maternity and the maternal instinct are not destroyed, women will still be oppressed.... No woman should be authorized to stay at home and raise her children. Society should be totally different. Women should not have that choice, precisely because if there is such a choice, too many women will make that one.”

In addition, de Beauvoir thought that marriage was destructive to both partners, but particularly to women, and she never married, but had several partners. De Beauvoir believed that pansexuality was ideal as it provided maximum freedom, and that both heterosexuality and homosexuality were equally restrictive. She had several controversial affairs with women, including one with a young student of hers, French author Bianca Lamblin. Lamblin later wrote of the relationship in her book *A Disgraceful Affair*, where she describes being taken advantage of by the much older de Beauvoir and seduced into a sexual relationship with both de Beauvoir and her long-time male partner Jean-Paul Sartre. De Beauvoir was also fired from a teaching job and had her teaching license revoked for seducing a 17-year-old student^[1]. It is speculated that she had other relationships with much younger female students as well.

De Beauvoir became more directly involved in feminist causes in the 1970’s. She wrote and signed a document called “Manifesto 343,” a declaration signed by 343 women who claimed to have had abortions while they were still illegal under French law. It is credited with starting the effort to legalize abortion in France.

Another radical feminist of this period was Betty Friedan, an American secular Jew whose book *The Feminine Mystique* is credited with officially kicking off the more radical second wave of feminism.

Like many feminists of the 20th century, Friedan was a graduate of Smith College, one of the first women's colleges in the United States which has produced many iconic figures of the feminist movement. *The Feminine Mystique* was a manifesto against the domesticity of the 1950's homemaker which was inspired mainly by the unhappiness both Friedan and her own mother say they felt about being stay at home mothers. I like to call this book "basic bitch feminist theory for the masses." In contrast to the deep existential philosophy of Simone DeBeauvoir, Betty Friedan's work was far more accessible to the average American woman, which is probably why it was so successful. The book popularized the now common trope of the bored, unfulfilled housewife who would inevitably end up having affairs to relieve her restlessness. Friedan was also a Marxist, and she became the first president of NOW, the National Organization for Women. Friedan differed from most other feminists of her era in that she did not care nearly as much about sexual liberation, but more about equal job opportunities and legal independence for women. Radical lesbian separatist movements had just begun to pick up steam within the feminist movement, and Friedan thought associating with this "fringe extremism," as she viewed it, would alienate her target audience, the average housewife. This led to a bit of a civil war between Friedan and some other prominent activists of the time, including the now famous rivalry between her and Gloria Steinem. What would a book on feminism be without at least one good cat fight?

Gloria Steinem burst onto the scene in 1969 when she covered an abortion speak-out for New York Magazine. She was quickly propelled to the front of the movement and began to eclipse Friedan, who had been its unofficial leader for the last 6 years. I think it is a bit naïve to think that there was no element of jealousy here regarding Friedan's dislike for Steinem. It's true they had ideological differences, but it's also hard not to notice that the 13 years younger Steinem was a better poster girl for the movement. With her long hair, good looks, and stylish dress, the media was much more drawn to Steinem than the aging, frumpier Friedan. Friedan once criticized Steinem for publicly disparaging men while privately dating some of the most glamorous

men in New York. Friedan was also critical of Steinem's support for radical lesbian feminists, saying this would alienate mainstream American women. Steinem rarely addressed Friedan's criticism until it reached a fever pitch when Friedan joined forces with the feminist group The Redstockings in publicly accusing Steinem of being a CIA plant hired to sow division within the feminist movement. But Friedan wasn't exactly wrong.

Gloria Steinem was born in Toledo in 1934 to Ruth and Leo Steinem. Her paternal grandmother, Pauline Perlmutter Steinem, was a suffragist and feminist activist as well as a Theosophist^[ii]. Gloria's mother, Ruth, was also a Theosophist who raised Gloria in the tradition. Steinem attended Smith College where she was recruited into the Central Intelligence Agency. She was awarded a CIA-created "Chester Bowles Fellowship" which has never been awarded to anyone else and doesn't seem to exist except in the particular case of Steinem, leading many to speculate that it was awarded to conceal the source of funding to send her to India for two years between 1956-1958^[iii]. This piqued my interest after having read repeatedly about the activities of Theosophists in India and knowing that Steinem had personal ties to Theosophy. Steinem also says she had an abortion in England on the way to India, and dedicated her autobiography, *My Life On The Road*, to the doctor who performed it. Once she arrived in India, Steinem associated with various radical groups from Gandhian independence activists to radical communists, presumably spying for the CIA and possibly peddling influence there. She also worked with Jean Joyce of the Ford Foundation during these two years.

Upon her return from India, she was sent to Europe as part of the National Student Association working under the Congress for Cultural Freedom (CCF), a group which claimed to be an advocate for liberal democratic values in post-war Europe and America but was actually a CIA Cold War propaganda front. Her role was to infiltrate youth festivals and promote progressive publications, and possibly collect intelligence^[iv]. This group was later exposed by *Ramparts* magazine and *The Saturday Evening Post*, which reported that the National Student Association was CIA funded. The CCF was re-named and continued with funding from the Ford Foundation which had supported

Steinem while in India^[iv]. These operations were part of a larger CIA initiative meant to infiltrate and influence the media in the United States and abroad which was called Operation Mockingbird. The head of this operation, Cord Meyer, is said to be the person who recruited and directed Steinem during her time with the CIA. Steinem's work in journalism and media was directed and funded by the CIA as part of their effort to liberalize western culture, and feminism was a big part of this effort. Once again we see that the accepted narrative of bored housewives in the west rising up in a grass-roots effort to break the shackles of domestic slavery is baloney. The feminist revolution of the 60's and 70's was planned, orchestrated, and manipulated. Steinem was not at all the only major figure involved in the CIA's fabrication of the cultural revolution. British historian Frances Stonor Saunders wrote in 1999 "Whether they liked it or not, whether they knew it or not, there were few writers, poets, artists, historians, scientists, or critics in postwar Europe whose names were not in some way linked to this covert enterprise." The CCF had over 20 publications in 35 countries around the world at the height of its operation^[v]. In 1977 reporter Carl Bernstein wrote an article for *Rolling Stone* called "The CIA and the Media" which detailed findings by a Congressional inquiry called the Church Committee, which found that around 400 journalists were considered assets by the CIA during this time, including Katherine Graham, the owner of *The Washington Post*. This was a direct violation of the CIA's charter which stated that it was not supposed to engage in domestic spying.

Another magazine set up with CIA funding to influence American culture was *Ms. Magazine*. It was the first explicitly feminist magazine set up in 1972 by Steinem and her CIA colleague, Clay Felker^[vi]. Felker had already been promoting Steinem's articles for a few years in magazines like *Esquire*. You may remember the picture of the first cover of *Ms.* Featuring the blood-thirsty Hindu goddess Kali. Given Steinem's background in Theosophy, this cover selection makes a lot more sense. The magazine was very popular and highly influential in the 70's and into the 80's. Steinem was able to lend support and legitimacy to the more radical elements of feminism which emerged in the 70's, like Cell 16, a radical feminist separatist group whose

membership included David Rockefeller's daughter, Abby^[vii]. Radical lesbian feminist groups began to attract media coverage as well in the 1970s, aiming for the abolishment of heterosexuality, motherhood, and the nuclear family as the default norm in society. Such groups saw "heteronormativity" as a force of political oppression. Steinem defended radical lesbian feminism, while Friedan and her organization, NOW, were considered homophobic by such groups.

Friedan continued to move in a secular humanist direction, signing the U.N. document "The Humanist Manifesto II" in 1973 which states: "We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so... No deity will save us; we must save ourselves." The document rejects all traditional religion, including any notion of the human soul or any afterlife, but rather, affirms evolutionary biology as the sole cause of human existence. It also affirms birth control, divorce, and abortion as human rights. It seeks to establish a purely secular, centrally planned, one world society with an international court and the total abolition of national borders. This document was very much in line with the goals and aims of the U.N. and the Rockefeller Foundation. Betty Friedan is listed on the document as a signatory, as well as Julian Huxley and Isaac Asimov.

Secular humanism has since continued to gain steam among the technocratic elite of the world as technology and telecommunications have continued to make advancements, but interestingly, the occult roots of feminism have also continued to grow and gain new ground as well. By the 1980's, feminism had entered the mainstream consciousness and feminist ideals and ethics began to be accepted by mainstream western society. Technological progress is in large part what has enabled a widespread belief that men and women can be seen as interchangeable widgets who are essentially the same. It seems that no matter how technologically advanced we become, human beings are drawn to a spiritual dimension of existence, a belief in some connection with the divine. However, in the modern era,

feminism had universally condemned traditional religion, especially Christianity, as the root cause of women's supposed oppression. Gloria Steinem herself said in 2014 "Religion is the biggest problem facing feminism today.^[viii]" But modern feminists realized that their need for a spiritual existence could be satisfied by a spiritualism that did not conflict with their feminist ideology the way traditional Christianity did. In fact, there was a religion that was not only compatible with modern radical feminism but reinforced and revitalized it. There was a religion which grounded feminist beliefs in a rich history and tradition of female rebellion; one of the oldest religions in the world, which was revived by the occult New Age and the feminist ideology sweeping the west, witchcraft.

Chapter 9: Pandora's Box: Return to the Goddess

The CIA had already been experimenting on the public with LSD and other psychoactive drugs under the MK Ultra umbrella of covert operations since 1953^[lix]. They had been widely investigating the use of these drugs as mind control agents and potential truth serums. We have already discussed how hallucinogenic drugs such as mescaline, peyote, and other hallucinogens were widely used in occult and New Age rituals to help aid in ceremonial magic. I find it fascinating that both the occult and government agencies were promoting feminism, universal New Age religion, and psychoactive drugs to the American public during the same period of the Cold War. In the 1960's the CIA had been promoting LSD to the counterculture revolutionaries at concerts and music festivals via Harvard clinical psychologist, Timothy Leary^[lx]. It is now public knowledge that Leary had an affair with Mary Pinchot Meyer, Cord Meyer's ex-wife^[lxi]. They had been dosing unwitting johns in New York brothels under Operation Midnight Climax. They had been testing the use of LSD to enhance interrogation methods of enemy combatants under Project Artichoke, which even included dosing their own CIA agents without their knowledge to determine its effects^[lxii]. There were so many experiments done with hallucinogenic drugs at this time that it goes beyond the scope of my book to talk about all of them here, but large portions of MK Ultra have now been made public, so it is not difficult to find information on it anymore. Despite this, a lot of people dismiss it as conspiracy, even though the CIA acknowledges it.

Another famous proponent of hallucinogens, specifically psilocybin mushrooms, who also may have had CIA ties is Terence McKenna. McKenna's experiences with hallucinogens, shamanism, and drug-aided mysticism often led him to speak about goddess worship and the divine feminine. McKenna was a popular counterculture figure throughout the 80's giving public talks on New

Age spirituality, psychedelics, and what he considered the feminine divinity of mother nature. McKenna was vocal about his opposition to Christianity. McKenna attempted to blend goddess worship and shamanic mysticism with the tech revolution through a theory called technological singularity. McKenna did not come up with this theory, it was developed by mathematicians in the mid 1950's, but McKenna was an early proponent of it, believing that technological advancement would reach a stage at which artificial intelligence would forever erase human existence as we know it. McKenna put a spiritual spin on the idea, believing in a broader form of New Age religion which he called "archaic revival." He believed that once we reached the singularity it would mean a return to neolithic forms of human social organization which rejected hierarchy and emphasized a "return to the goddess."^[xiii] This might seem pretty convoluted and a bit "out there," but that can be attributed to the fact that McKenna was almost constantly under the influence of consciousness altering drugs. While on DMT, McKenna says he made contact with intelligent beings called "machine elves" who were capable of self-transformation, not unlike the popular 80's cartoon Transformers. He believed he was contacting these machine elves in an alternate dimension of reality, which had been opened in his mind by the drug, and that he was receiving higher knowledge from them^[xiv]. Much like with the spirit mediums of the 19th century, McKenna was either deluded, or he was contacting some kind of entity which some have supposed could be demonic in nature. Either way, this drug-induced "enlightenment" formed the basis of his teachings which many still follow today.

McKenna began studying botany at UC Berkely, a school who owes much of its beginnings to feminist philanthropist Phoebe Hearst, in 1965. During his first year there, he began to explore shamanism and the *Tibetan Book of the Dead*. He referred to this period as his "opium and Kabbalah phase."^[xv] During the 1970's, McKenna traveled the world in search of hallucinogens like DMT, psilocybin mushrooms, and ayahuasca. While in Nepal, he was caught by U.S. Customs smuggling hashish, which some speculate

may have been the starting point of his CIA involvement. McKenna was part of a larger movement in the 1970's among counterculture radicals to return to ancient religion in a Neopagan movement-specifically goddess worship and different forms of witchcraft.

It's possible that the widespread use of psychoactive drugs helped fuel the New Age and Neopagan revivals of the 60's and 70's which were so incredibly appealing to feminist activists, but there's no doubt that there was a connection between feminism and both of these things long before the cultural revolution. There's also the possibility that the rise of feminism and the 19th Amendment, and everything else which came from it, opened a literal and figurative Pandora's box which brought about the Neopagan revival. It's a bit of a chicken-or-the-egg situation but I tend to believe it has more to do with the latter.

You might recall that some of the early suffragists were excited about anthropological findings from the 19th century indicating that ancient people believed in female deities, and possibly had matriarchal societies. Bertha Eckstein-Deiner, better known by her American pen name Helen Diner, authored a book in 1930 called *Mothers and Amazons* on this subject which experienced a late surge in popularity among feminists in the 1970's with the emergence of women's studies in American universities. Helen was a member of the Theosophical Society Adyar in Austria, as well as a feminist historian. In a pattern typical of such women, she abandoned her husband and first son to travel Europe and Egypt. She had a second son by another man who she abandoned to a foster family. *Mothers and Amazons* was based on the work of Johann Jakob Bachofen *Mother Right: an investigation of the religious and juridical character of matriarchy in the Ancient World*. Modern anthropologists are very skeptical of not only Bachofen's theories, but subsequent interpretations of his work based on outdated 19th century anthropological evidence which led him to his theory that ancient societies were matriarchal in nature^[xvi]. Bachofen's theory held that this matriarchal society was not monogamous in nature, and that the ancients mated in orgies under

the full moon, removing the means of determining the paternity of any children who were born. Thus, he posited, lineage could only be established through matriarchal lines since only the mother of the child could be determined.

Feminist interpretations of this theory have also led to questions about whether men should have any inherent right to claim paternity of their own children, and that a return to a similar system would mean children were raised communally with no parental ownership of children, such as was practiced in the Oneida experimental commune. This is a view that was also adopted by Terence McKenna, who developed his own “stoned ape” theory of human development which held the same belief about a pre-monogamous, matriarchal ancient social order. Modern anthropological findings seem to contradict this. Regardless of whether more advanced modern research contradicts Bachofen’s theory or not, feminists have run wild with it. This was the case with radical feminists who rediscovered the work of both Bachofen and Diner and reignited goddess worship in the 1960’s and 1970’s. Goddess worship filled a spiritual void left by feminism’s condemnation of Christianity, and it fit well with other trends of the time including environmentalist activism. The Neopagan Goddess Movement was very popular in both Europe and America at this time, especially among feminists. Goddess worship brought the underlying spirit of feminism full circle by shamelessly declaring that God was female, and that female nature was divine.

While some feminists try to claim that the goal of feminism is equality, I have a certain respect for the honesty of witches and goddess worshippers who make no bones about saying that they believe women are superior to men, with many saying women should control society rather than men; not because I agree, but because it is more honest about the real aims of feminist ideology. Goddess worship draws heavily on polytheistic religions which are already synergized into occult practices such as Hinduism, Buddhism, and indigenous and pagan religions, however the male deities of these religions are either minimized or not worshipped at all. Some worship the Triple Goddess, an inversion of the Christian

Holy Trinity which includes three persons- maiden, mother, and crone, representing separate phases of womanhood. There are as many different forms and practices of goddess worship as you can imagine. The ability to customize and individualize your own feminist theology is part of the allure and reflects the Luciferian tendency within feminist spirituality which deifies the self. The spirit of feminism is one of rebellion against authority, rejection of societal expectation, and inversion of Christianity. This is why we often, though not always, find overlap between witchcraft practice and expressly Satanic beliefs such as LaVeyan Satanism and Luciferianism. Because of this individuality and lack of centralization, there are endless make-your-own-cult sects within feminist spirituality. This is not entirely unlike Protestant Christianity, as I pointed out in Chapter 3. Many of Crowley's followers developed their own spin-off cults including Jack Parsons and L. Ron Hubbard.

Wicca, founded by eccentric Englishman Gerald Gardner in 1954, is one such movement. Wicca is a de-centralized modern form of witchcraft which includes ancient paganism and hermetic occult ritual. Traditional Gardnerian Wicca worships a male and female deity, the Triple Goddess and her male counterpart the Horned God. It is organized into covens, and there are several different traditions with varying practices. Gardner was the first to use public television interviews to popularize Wicca, or any form of witchcraft. This marks a departure from witchcraft historically being a very clandestine religion practiced in secret for fear of oppression. Gardner believed that liberal enlightenment ideas of religious freedom should include witchcraft, and he took a decade making it into a full religious system which became Wicca. This set a very important legal precedent which led to the repeal of anti-witchcraft laws in England. This legal precedent was later used by The Church of Satan and the Satanic Temple to gain legal status as religions. In fact, at the time of my writing this chapter, the Satanic Temple is using a religious freedom argument to oppose the Heartbeat Bill in Texas. The Heartbeat Bill was made Texas state law on September 1, 2021, and its main purpose is to make abortion after 6 weeks gestation illegal. The Satanic Temple has announced that it will challenge the law in court

based of the Religious Freedom Restoration Act, citing abortion as one of its religious sacraments, therefore demanding exemption from the law. The Satanic Temple reports having received a huge influx of donations and an increase in membership from abortion advocates and feminist organizations due to the press coverage of their lawsuit challenging the new law.

In 1971, Zsuzsanna Budapest formed the first female-only Wiccan coven, the Susan B. Anthony Coven #1, creating the Dianic tradition. Dianic Wicca is a female-centric form which focuses on goddess worship. It is exclusively female and very popular with radical feminists. It has received criticism from the transgender community for being “trans-exclusive,” and there has been another ongoing internal battle between trans-exclusionary feminists (also called “terfs”) and the most progressive feminists who, like Simone de Beauvoir, want to abolish the concept of gender altogether.

This internal battle is an example of what happens when we deconstruct the foundations of society and discard all limits on morality. The result is a self-perpetuating revolution where boundaries themselves are seen as oppressive constructs which must be destroyed. What began with feminism, we now see perpetuated with gay marriage and transgenderism, both of which are just further steps in the direction of transhumanism. The deconstruction of the social order was never meant to be ended with some egalitarian notion of equality but was meant to progress until all human boundaries disappeared, even the idea of what it means to be human at all.

Radical feminist Shulamith Firestone took this philosophy to the extreme in her 1970 book, *The Dialectic of Sex: The Case for Feminist Revolution*. Firestone correctly understood that the nature of childbearing and child rearing meant that mothers had to depend on the protection and provision of their husbands. However, rather than seeing this as a proper division of responsibility which requires both husband and wife to work together and cooperate in the formation of family and society, Firestone saw it as the original class division among humans. She saw men as producers, and women as reproducers. She believed that this was a problem which

could be overcome with technology. Drawing on Marxist philosophy, Firestone advocated for women to seize the means of reproduction, or control over human fertility, by taking control of reproductive technology. She envisioned a future where children would be born via artificial wombs, and that children would be raised in communal homes with multiple adults known as “households,” abolishing the nuclear family and the idea of parentage altogether in a return to the theoretical ancient matriarchal societies theorized by Bachofen and McKenna, where no man would have paternal claims to his offspring. A world where all human beings are born via test tubes and artificial wombs might have seemed far-fetched in 1970, but in fact the idea was already at least 40 years old at that time.

In 1930, F.E. Smith, the first Earl of Birkenhead, a British statesman and author, wrote *The World In 2030 A.D.* This was a collection of essays which made predictions about what society would be like one century later. Smith was a close personal friend of Winston Churchill and an alumni of Oxford along with other trans-humanist thinkers such as H.G. Wells, Thomas, Aldous, and Julian Huxley. In the essay *Woman in 2030*, Smith predicts a future where scientific progress will liberate women from the shackles of maternity, and babies will be born via “ectogenesis” in laboratories. He said women would reject this at first, but eventually come to embrace it. Smith added that this would result from the study of eugenics, and that ectogenesis would be inevitable because “there seems no other way of ensuring that the state shall receive adequate supplies of the type and sex of citizens of whom it stands in need.... citizens of any desired physical and mental complexion can be produced at will.” Smith agreed with feminists that this would liberate women from the bonds of motherhood, but he also suggested that this would free up most women’s time, which should be used to enter the workforce and assist men with technological and scientific work by taking over the more boring and mundane tasks which would allow men to be free to do more important work. I’m sure feminists would not agree with him on this point, but I digress.

This is an interesting example of how, whether an atheist technocrat or a pagan goddess worshipper, all roads lead to the

same conclusion regarding feminist ideology. That the family, marriage, and ultimately motherhood must be destroyed in order for women to be truly liberated. It also leads to the same conclusion that Christianity is the driving force behind such institutions, which means that it must be destroyed first, or reformed to the point that it ceases to be Christianity at all. Occultists and secular humanists alike thought The New Age, would bring together all religions and dissolve them into a monad, a singularity, a return to the one which would form a new global world order, and the falling away of these oppressive institutions.

New Age spirituality has become a force within popular culture in the last few decades. One person who has arguably done more than anyone else to bring New Age to the masses is Oprah Winfrey, whose daytime television show absolutely dominated the airwaves from 1986 until 2011, making it one of the longest running talk shows ever, and it still holds the record for being the highest-rated talk show in daytime TV history. The reach and marketing potential of the show was incredible. If you wanted to reach American women, you went on Oprah. The show's influence on public opinion, especially of women, has been called "The Oprah Effect."^[xvii] This included her endorsement having a major impact on women's spiritual views. In 2002, *Christianity Today* published an article about how she had become a spiritual leader based on the impact of certain show segments on spirituality. One of the recurring segments on the show was called "Remembering Your Spirit," which featured spiritual counselor from different faiths. Another similar segment was called "Change Your Life TV." These featured multiple different New Age, interfaith, and esoteric spiritual leaders including Iyanla Vanzant, Eckhart Tolle, T.D. Jakes, Marianne Williamson, LaVar Burton, and many others. Winfrey began promoting the esoteric self-help program *The Secret* in 2007. What is not a secret is that Oprah has feminist views and is considered an icon of women's empowerment as well as one of the wealthiest women on Earth. Her net worth is estimated at over \$3 billion.

Oprah Winfrey is just one example of how feminism and occult spirituality has become mainstream in western culture over the last 40 years. As I mentioned in the very beginning of this book, every current female pop star and famous actress is a feminist, almost without exception. Movies now feature female superheroes, spies, and super soldiers. If you doubt that feminist dogma has become universally accepted in western culture, just try to criticize feminism. To publicly voice any doubt whatsoever about whether the feminization of culture has been a good thing will earn you an instant reprimand, gasps of horror, and probably accusations of misogyny. Single motherhood has become a virtue, and single mothers have become saints. To be a feminist is to be “on the right side of history,” as it has been re-written by women’s studies professors.

Gerald Gardner has been successful in bringing witchcraft out of the shadows and into the mainstream. Crowley was correct in predicting that the new Aeon would be one of radical individualism, the age of “do what thou wilt.” Victoria Woodhull was prescient when she said that nothing could stop the coming age of feminism, “the world moves,” she said, and she was right. In article in Newsweek magazine citing data from studies done by Pew Research and Trinity College estimate that in 2018, there were 1.5 million practicing witches in the United States, outnumbering the 1.4 million mainline Presbyterians. In 2016, witches across social media famously hexed the newly elected President Donald Trump, and in 2018 gave the same treatment to Brett Kavanaugh who was being vetted for consideration as a Supreme Court Justice. Many celebrities identify as witches, pagans, New Agers, or occultists including Lana Del Rey, actresses Fairuza Balk and Cybil Shepherd, Beyonce, Elon Musk’s former girlfriend Grimes, singer Bjork, rapper Azaelia Banks, and Stevie Nicks.

British historian and expert in pagan studies, Professor Ronald Hutton, says that as of 2019 Wicca is listed among the top 10 most popular religions in the UK, and the fastest growing religion in the world. There has also been renewed interest in other forms of paganism, shamanism, and use of psychedelics as treatments for PTSD, depression, and anxiety in recent years. Christianity is on the

decline in Europe and the United States, with number of people attending church or identifying as Christian dwindling each year. Much of the rest of the world is behind the west in terms of women's liberation, but NGO's and foundations like The Rockefeller Foundation and the Bill & Melinda Gates Foundation have been working hard to change that. The trends certainly mark a return to the goddess, and the Greek pagan myth of Pandora's Box illustrates how sometimes getting what you want can truly become a curse.

Chapter 10: A Faustian Bargain

To definitively examine the effects of the women's liberation movement in the west would require a whole separate book, but I can give you a snapshot of some of the biggest changes which have happened over the last several decades since feminism really took hold.

According to data from the U.S Census analyzed by Pew Research Center, 72% of all legal adults in the U.S. were married. By 2016, that number had decreased to just 50%. The Centers for Disease Control statistics say that in 1960 only 5% of babies born in the U.S. were born out of wedlock. That number has now increased to 41% in 2010. CDC data also states that in 2012, one third of all children living in the United States live in homes without their biological father present. The risks for children growing up without fathers has been studied extensively, and we have plenty of data showing over and over that the risk of poor outcomes increases dramatically for children raised in fatherless homes. For instance, CDC data say that 90% of children who are homeless come from fatherless households, along with 85% of kids with behavioral disorders, 70% of children in juvenile incarceration facilities, and 71% of children in adolescent substance abuse treatment centers. Another consequence of children growing up without their biological fathers is that they tend to end up in living situations which include the mother's boyfriend. CDC statistics also show that children left with male caregivers who are not their biological father suffer more frequent and more severe physical abuse than any other care situation. They also show that the living situation with the lowest overall rates of child abuse are for children living with both married parents.

A 2012 study called *The Effects of Family Structure on Mental Health of Children: A Preliminary Study* by Bahere, Basnet, and Campbell conducted a retrospective chart review of 154 children admitted to the preadolescent unit of Lincoln Prairie Behavioral Health Center over a six-month period. The study found that only

11% of the children came from intact families, with the other 89% having a disruption to the traditional family structure. Two-thirds of the children had been exposed to trauma, with physical abuse seen in 36% of patients. The study highlighted the role of disrupted family structure and its adverse effects on the mental health of children.

In addition, children in both the U.S and Europe now overwhelmingly grow up in daycare settings rather than at home with their mothers. In 1940, the number of children under age 6 with mothers working full time outside the home was 6%. In 2103, that number had jumped almost tenfold to 58%. In 2016, a report by Care.com, a daycare service finder, found that 20% of U.S. households spend more than a quarter of their income on childcare.

It is also interesting to note that U.S. government welfare spending has increased in lock step with the rise of out of wedlock births, from \$50 billion per year in 1950 to a whopping \$700 billion in 2010.

But women are happier now than they were before feminism, right? Well not exactly. A 2009 paper called “The Paradox of Female Happiness” by Betsey Stevenson and Justin Wolfers caused quite a stir when it was released by the National Bureau of Economic Research. The abstract summary of their findings says that, despite objective measures of well-being in America over the prior 35 years increasing, the subjective overall happiness among women in the study had decreased both absolutely and relative to the happiness of men.

A Harris Poll survey of Generation Z women, those born between the late 90’s and early 2010’s, found that 58% of young women now say that starting their career is a more important priority than starting a family.

After a century of women’s liberation, the U.S. Department of Health and Human Services reports that more than 1 in 5 American women are diagnosed with a mental health condition during their lifetime and are twice as likely to be depressed as men. CDC statistics also show that disordered alcohol use among American women more than doubled between 2002 and 2013. The National Institute of Health website also shows data indication that the

instance of fetal alcohol syndrome in newborn babies rose two and a half times from 1996 to 2018.

One of the primary goals of first wave feminism was to reform divorce law. This goal was first achieved in California in 1970 when Republican governor Ronald Reagan passed the nation's first no fault divorce law. The rest of the country followed suit, and in 2020, a full 70% of divorces are initiated by the woman. The American Sociological Association conducted a study in 2015 and found that the top 2 reasons given by women for seeking a divorce were feeling held back by the marriage, and the emotional burden of trying to have a career with a family. Among college educated women the number initiating divorce proceedings jumps to 90%. It is my personal speculation that this is not because they are "smarter," but that they are exposed to much more feminist propaganda through women's and gender studies programs.

I often wonder how the first wave feminists of the suffrage movement would feel about the state of the modern woman. I wonder what they would think about the state of marriage, the family, and the life of the average western woman in 2021. I wonder how they would feel knowing that, despite the birth control pill becoming widely available in the 60's, and many subsequent forms of even more effective and advanced birth control becoming so cheap and easy to access even for underage girls without parental permission, that abortion numbers would remain at the same level they were when abortion became legal in 1973 (just over 600,000 per year in the U.S.) after having peaked at nearly 1.6 million per year in 1985. I wonder how they would feel about so many children growing up without fathers in broken homes, spending an average of 35 hours per week in a daycare facility rather than at home with their own mothers. I wonder what they would think about the sexual revolution, and that in 2021 any 18-year-old girl with a webcam can be a porn star on sites like OnlyFans.com. Even more, I wonder what Elizabeth Cady Stanton would think of more young women turning to pagan witchcraft than Christianity thanks to her work 125 years ago demonizing Christianity as patriarchal slavery of women.

I realize that there will be people who read this book and see it as a glorious telling of the history behind feminism and how occult religion liberated the female sex from thousands of years of bondage under Christianity. They will see it as an homage to witchcraft, which has finally been able to be practiced out in the open thanks to the work of many of their heroes which I have detailed within its pages. But my hope is that this book will open the eyes of many more liberal-minded Christians and anyone else who looks around at the current state of western society and wonders where things went so wrong. I hope that what people normally think of as the political battle for women's liberation will finally be revealed as the spiritual battle for the human soul that it truly is. I hope that this book will give a voice and inspiration to new generations of women who see their role as wife and mother as the most important and fulfilling purpose they can dedicate their lives to, rather than believing the lies of feminists which tell them that the sacred vocation of motherhood dooms them to a lifetime of subjugation and slavery. I hope that each young woman reading this book understands that no job she will ever have will leave such a lasting impact after she is gone as raising the next generation of human beings. I hope that any woman who decides to devote her life in service to Christ, her husband, and her children never again allows herself to be shamed into thinking that she is somehow inferior to women who put careers outside the home first. I hope that it makes women ask themselves why service to their family is considered slavery, but service to corporations who pay them a wage and governments which take a portion of it right off the top is considered freedom. I hope they start to think about the return on investment of both choices, considering that their company will place an ad to fill their position the day after they retire or die, but that no one can truly replace them as matriarch of their own family.

The word "occult" means "secret," and I hope that by bringing the occult history of feminism out of the darkness and into the light that my four daughters and the generations which they bring forth will reclaim womanhood and motherhood by rejecting the Luciferian doctrines of feminism and returning to Christianity. I hope they can experience the glorious role in the redemption of mankind that God

has ordained for us. You see, even though it is Eve who was first deceived by the serpent in the garden, the Lord said to the serpent as He cursed it “and I will put enmity between thee and the woman, and between thy seed and her seed” and it was through the seed of the blessed virgin Mary that God redeemed the world. Mary’s obedience to the Lord, her purity and humility, were instrumental in Christ’s incarnation and defeat of death which was brought upon creation by the deceit of the serpent. In an analogous way, each of us as women can choose to redeem the next generation through our own willingness to be faithful Christian wives and mothers. We can save the next generation by raising them at home as part of an intact, loving family whose roots can sustain them through all life’s troubles. I escaped the legacy of divorce, addiction, and broken families by rejecting feminism and devoting my life to Christ. When I traded the feminism that was drilled into me by my own mother and the popular culture that I was raised in for a traditional family life, I was quite angry that so much of what I was told turned out to be a lie. From my daily experience as a stay-at-home mom of five children to the truth about the history of the women’s movement, I had been deceived, not unlike Eve.

Women’s liberation has proven itself to be the quintessential Faustian bargain. Women have gained wealth, power, and the perception of independence while becoming more dependent on alcohol, drugs, and anti-depressant or anti-anxiety medication. They have traded relying on their own husband for relying on government welfare. Women now earn the majority of college degrees in the United States, but they also hold the majority of college debt, which now averages over \$38,000 per borrower, according to consumer credit reporting agency Experian. In 1890, the average age a woman got married was 22. Now, the average 22-year-old woman is graduating college with an OnlyFans business in hopes of paying down her massive student debt. Meanwhile, the top 20 careers most commonly held by women according to the U.S. Department of Labor are much the same type of work they have traditionally done at home for their family, such as secretary/assistant, nurse, teacher,

waitress, and childcare provider; only now they get to pay taxes and send their own kids to daycare for the privilege.

Relationships between men and women have become nearly unworkable as so many young women now see men as oppressors rather than partners. A lot of men aren't even willing to consider the risk that modern marriage brings with it, and I can't say I blame them. Men stand to lose everything in the age of #MeToo and the corrupt Family Court system simply based on the whims and words of women, and there's little they can do to protect themselves or their children. The modern man who marries and has children with a woman is faced with the possibility of his wife leaving him for her new boyfriend and taking his children and half of what he's worked for with her. Because of no-fault divorce and the courts' overwhelming bias in favor of the mother, his wife can leave him and dissolve his family for no reason at all. The children, of course, have no say in the matter either. Feminism absolutely justifies this and makes women think they are perfectly within their rights as a strong, beautiful goddess to do it. As I explained, many figures in feminist history did this exact thing. Some even abandoned their children altogether, but in modern America the children are worth more if you bring them with you. Women can get child support, court ordered daycare, which is often subsidized by the state, as well as food benefits and other government benefits. All of this incentivizes broken families, and the feminist demand for tax-payer subsidy of single motherhood seems to go against the strong independent woman motif.

We may not be able to undo this Faustian deal and put the genie back in the bottle. Repeal of the 19th Amendment or overturning of *Roe vs. Wade* are highly unlikely, and the fact that I even mention such things will probably have radical feminist organizations contacting their witch covens to have me hexed, but there is hope. The Heartbeat Bill in Texas as well as social media movements advocating a return to traditionalism are becoming more popular as women are met with the disappointing reality of the feminist dream they were sold. Just as easily as flapper girls made it cool to be a

feminist in the 1920's, a movement to make traditional womanhood cool could come out of the 2020's. The COVID-19 pandemic has created a massive surge in homeschooling, and women have been the largest demographic to resist returning to work outside the home as I write this in 2021. Perhaps they are finding out that raising your own children is pretty great, and that trying to juggle work, family, and personal time really isn't all it's cracked up to be. Maybe they're finding out that you can have it all, but not all at the same time. Maybe facing your own mortality during a worldwide pandemic makes you think about whether you really want to spend the second half of your life alone because you chose career and neglected your family. I'm not sure, but another trend which is giving me hope is a rapid growth of the Orthodox Christian Church in the United States. The internet has made it possible for the west to gain access to the original and only Christian Church of the first millennium, the church established by Jesus and His apostles which has been preserved in Apostolic tradition through the ages. The schism between Eastern Byzantine Christianity and western Roman Catholicism kept the original church hidden from the west. Even with the advent of modern technology like radio and TV, the Cold War continued to isolate east from west until recently. The enemy infiltration of both the Roman Catholic and Protestant Churches has left many Christians looking for an authentic alternative. Pope Francis has liberalized the catholic Church and dissolved the traditional Latin Mass, and The Protestant churches have made ordination of women pastors and gay marriage mainstream. At the same time, the writings of Father Seraphim Rose, an American Orthodox monastic, have been discovered and popularized 40 years after his death. All these factors have made Orthodox Christianity an appealing option for those who know Christianity is true but cannot reconcile what is happening in modern churches.

I do not know what the future holds. I did not write this book to tell women what to do or believe. I wrote it to give them the truth about a movement which claims to be for their own good and let them decide for themselves if that is really the case. If feminists are going to claim that women's liberation is about choice and freedom, then the least

they can do is tell the truth about its history and let women decide for themselves. The reason they did not do that but re-wrote history to make feminism seem like a grass roots movement that was brought about by popular demand is best told by Simone de Beauvoir when she said, "No woman should be authorized to stay at home and raise her children... Women should not have that choice, precisely because if there is such a choice, too many women will make that one." I think she was right, and I'm counting on it.

About the Author

Rachel Wilson is a wife and Orthodox Christian mother of five children. She is a homeschooling advocate who lives in the rural Midwest. When she is not attending to her duties to her family and church, she enjoys fitness, cooking, researching history and studying philosophy and religion. Rachel is a licensed firearms instructor who specializes in home defense and concealed carry instruction. You can find some of her related work which was not included in this book on her Patreon (Patreon.com/BasedHomeschoolMom) and Substack ([Rachel Wilson](#)).

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